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HEALING OURSELVES

The First Task of the
Church in America

ELMER T. CLARK



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HEALING OURSELVES

The First Task of the
Church in America

By *ELMER T. CLARK*

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gelism," "Social Studies
of the War," Etc.

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“Doubtless ye will say
unto me this parable,
‘Physician, heal thy-
self.’”

(*Luke iv. 23.*)

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INTRODUCTION.

How often have well-informed citizens of non-Christian lands retorted to American missionaries: "Physician, heal thyself." If they have not done so, their silence was perhaps due more to their courtesy than to any failure on their part to recognize the anomalous position of the Christian representative.

Diligently have we gone about the task of Christianizing heathen lands while America itself remains unchristianized. In our own land we have Indian tribes as pagan as they were when Columbus landed on these shores; we have foreigners who practice Roman Catholic superstitions as depraved as any known in the Dark Ages; we have large sections of our population who could not hear the gospel even if they so desired; we have philosophies of society and business that are pagan to the core.

It was the dictum of Jacob Riis that "as goes America so goes the world." There is truth in the statement. Many nations take their ideals and practices from us, and therefore the first step toward their Christianization must be our own Christianization.

Men are easily attracted by the remote and the strange. We clearly see the mote in the eye of a Chinaman even while we rest utterly oblivious of the beam in our own optic. Hence the Church has sometimes been captivated by the appeal of foreign missions to the neglect of home missions.

Men are, however, coming to see the folly of such

a course. The two ideas are bound up together, and one of the most promising signs of the present day is the new social emphasis and the enlarged activity of the Church in the redemption of the homeland.

The Methodist Episcopal Church, South, is in the midst of a great revival of home mission interest and activity. Never before in its history has such a program been launched. Remarkable results have already been secured by the Missionary Centenary, and with the merging of this great movement into the regular organization of the Church comes an imperative demand for the support of the home mission program on the part of individual Methodists.

The purpose of the present volume is to present in some detail the problem and policy of the Home Department of the Board of Missions. It is an official volume, prepared at the direction of the Home Secretaries, and is sent forth with their sanction. Its whole purpose is to acquaint the Church with the details of the task now facing it and to set forth the methods and policies by which the Home Department is trying to meet that task.

The work of the Department is divided into certain sections, and these are grouped into three divisions under the administration of three secretaries. The first division, administered by R. L. Russell, consists of the following sections: Foreign-speaking, Army and Navy, Evangelism, and Sustentation or Border. The second division, under J. W. Perry, consists of the following sections: Mountain, Negro, City, Industrial, and Students in State Colleges and Universities. In the third

division, administered by Robert H. Ruff, are the sections of Indian Work, Rural Work, and Pastors' Summer Schools.

In the various chapters of this volume the author sets forth the salient facts and the Christian problem involved in the work of each of these sections. These facts are authentic and the latest scientific data have been used; yet a studied attempt has been made to present them in a popular form. This book is for the people, and it speaks the language of the average man; it makes no pretense of adding anything to the sum total of human knowledge; its purpose is that of placing before all the people the facts which have hitherto been in the possession of intensive investigators.

In certain of the chapters the author has wisely adopted the historical method. In all of them he has made the most popular and the simplest presentation possible, and in so doing he has perhaps omitted elements which the scholar would prefer to have included. In the discussion of the Negro problem, for example, he has not deemed it necessary to indulge in dissertations on the general social status of the race, because Southern readers are already well informed on this subject from personal contact; he has preferred the historical method from the purely religious angle, since this phase is the one most intimately related to the work of the Church.

We are keenly conscious that the first task of the Church is the complete evangelization and thorough Christianization of America. "As goes the Church in America, so goes the Church throughout the

world." Had ours been a thoroughly Christian country, the history of the world for the past ten years would have been wholly different. The earth would now more nearly approximate the kingdom of God. We believe that when our people are fully cognizant of the real home mission task they will respond to its appeal with sacrificial loyalty. The study of this volume will contribute to that end, and we accordingly commend it to the careful attention of our people, classes, organizations, and Churches everywhere.

Let us learn of our country's great religious need. Let us resolve that America must be saved first. Let us determine that no honest heathen shall ever again repulse and silence our foreign missionaries with the scathing rebuke: "Physician, heal thyself."

R. L. RUSSELL,

J. W. PERRY,

ROBERT H. RUFF,

Home Secretaries.

HEALING OURSELVES.

I.

THE TRAIL OF THE FORTY-NINERS.

THE question has sometimes been asked: "Why does the Methodist Episcopal Church, South, maintain missionary work in the West and Northwest?" The answer is plain: Because there lies the greatest spiritual need.

Religion declines as we travel westward. In New England 47% of all the people are Church members, and in the Middle Atlantic States 44% are so affiliated.¹ West of the Mississippi the percentage drops below 38, and on the Pacific Coast it is only 24. In the United States as a whole 61% of all Church members are Protestants, less than 39% being Mormons, Roman Catholics, and Jews. In the West, however, these ratios do not prevail, the twelve States of the West and Northwest having more than 60% Roman Catholics and Mormons and less than 40% Protestants.

In Utah there are only 12,000 Protestants in a total Church membership of 280,000, the strongest denomination, the Presbyterian, having only 2,200 members in the entire State. Nevada has but 4,000 Protestants in a religious group of 16,000, the strongest body numbering only 1,200. In Arizona

¹Figures are based on the United States Religious Census of 1916, the latest official documents on the subject.

there are 20,000 Protestants in a total population of 340,000 and a Church membership of 97,000. In Idaho there are 91,000 Mormons and Roman Catholics, while all other religious organizations combined enroll only 44,000; and in New Mexico the ratio is 179,000 to 31,000. In 1916 the census revealed four entire counties in Texas in which there were no members of any religious organization—Catholic, Mormon, Jewish, or Protestant—and there was one such spiritually destitute county in California. In Utah there were eight counties having no religious people save Mormons, Arizona had two in which there were none save Mormons and Roman Catholics, and in Nevada there was a county having but nine professing Christians—one Episcopalian and eight Roman Catholics. All over the West there were counties, some of them large and populous, in which the total number of religious people would scarcely constitute a fair-sized congregation.

In San Francisco there are heathen temples as strong as many Christian Churches, and the telephone directory lists three times as many Christian Science practitioners as preachers, priests, rabbis, and Mormon elders combined. The religious rites practiced to-day by the Roman Catholic "Flagellantes" of New Mexico rival the superstitious observances of the most debased pagan tribes.

Such facts constitute a sufficient answer to the question: "Why does Southern Methodism work in the West?" In no other section of our country is there a more urgent need or a greater evangelistic opportunity, and the Church could not without censure withhold its ministry and service.

There is here no question of undue competition or overlapping with any other branch of Methodism, since all denominations combined are not sufficiently manning the field. In some sections a division of territory has been made by home mission agencies; but if all branches of Methodism were united scarcely ten per cent of the congregations in the West would be affected.

When Methodism was divided in 1844 it was on the basis of a Plan of Separation, adopted by the then common General Conference and later upheld by the United States Supreme Court. The first article of this historic Plan declared: "All the societies, stations, and Conferences adhering to the Church in the South, by a vote of a majority of the members of said societies, stations, and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in nowise attempt to organize Churches or societies within the limits of the Church, South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences adhering, by vote of a majority, to the Methodist Episcopal Church; provided also that this rule shall apply only to societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that Church within whose territory they are situated."

The Methodist Episcopal Church, South, has always adhered strictly to this provision of the

Plan of Separation. The West, however, was not involved, for the very simple reason that Methodism had not been introduced there. Indeed, most of the territory now embraced by the term was not then a part of the United States. In 1844 our country was bounded on the west by the Louisiana Purchase, the extreme western limit of which fell through the present States of Montana and Colorado. Texas was not annexed until 1845, our title to Washington, Oregon, and Idaho was established in 1846, and California, Arizona, Nevada, Utah, and that part of New Mexico not embraced in Texas were ceded by Mexico in 1848. In occupying this territory, then, the Methodist Episcopal Church, South, acted wholly under the compulsion of the missionary spirit, which compulsion it can never resist without courting provincialism and death.

THE RUSH OF THE FORTY-NINERS.

On January 19, 1848, James W. Marshall, an American employed by the Swiss pioneer, John Sutter, was building a sawmill near Coloma, Calif., when his eye caught the sparkle of yellow metallic flakes in the mill race. It was gold. The precious metal had been sought there as early as 1690 by Loyola Casallo; in 1786 Antonio Alcedo had found some nuggets; and Mexicans had "washed" gold in 1841 near Los Angeles. But Marshall's discovery attracted nation-wide attention, in spite of efforts to maintain secrecy, and within a few months the "gold rush" was on.

California did not belong to the United States at that time, for while the territory was seized in 1845,

it was not actually ceded by Mexico until February 2, 1848. It had in 1845 but 5,000 inhabitants, only 360 of whom were Americans. To reach the coast from the nearest large center required a journey of 2,000 miles across the plains or a voyage of 19,000 miles around the Horn. Attracted by the abounding gold, however, multiplied thousands of men braved the perils of the desert and the deep, and America witnessed its most remarkable shifting of population.

The whole country went mad. Within twelve months from the discovery at Sutter's Mill, 42,000 men crossed the plains in wagons; during 1849 45,000 others followed, and in twelve years California received an influx of 375,000 new citizens. The metal was plentiful, and in five years these new Western fields yielded twenty times as much gold as the whole country had produced since the discovery of America.

As the Forty-Niners streamed westward unparalleled scenes were enacted. There were no railroads across the plains and no highways save the beaten paths. The Merchant's Express employed 5,000 men, 2,000 wagons, and 20,000 yoke of oxen in transporting freight across the continent, and the Pony Express carried letters at \$5 per half ounce. "Buffalo Bill" Cody, as a rider of the Pony Express, made a continuous ride of 384 miles without stopping save for meals, and his colleague, "Pony Bob" Haslam, also rode 380 miles. The quickest time made over this route of 1,950 miles from Independence, Mo., to San Francisco was 7 days and 17 hours.

Those were wild days. The newcomers were all men, and the refining influence of women and children was wholly absent. They were drawn by one motive—the lure of gold—and the mass was fevered and inflamed by sudden and enormous gains. Adventurers and desperadoes flocked in from all parts of the world, a large contingent of Australian convicts arriving in a single shipment. Laws and officers were absent, and between 1849 and 1856 there were in San Francisco alone 1,000 murders and only 7 executions. Vigilance committees were hastily organized and dispensed swift and terrible justice; the branches of trees served as gallows and offenders were publicly hanged in companies. Gradually order evolved. “The swift creation of an American commonwealth by the sudden horde of adventurous pioneers upon whom that duty at once devolved is perhaps the most remarkable monument to the genius of the American people for self-government.”

Gambling was the order of the day in that early period of California history. “Men who had been looked upon as the most exemplary Christians in the older States, and even some ministers of the gospel, were caught in the swelling tide and borne away into this vice. Whole blocks in the city of San Francisco were given up entirely to gamblers, and every form of this vice was practiced. Vast piles of glittering gold lay in the greatest abundance on the tables of these gamblers. Men who had been a few months in the mines, and had dug out thousands of dollars, went thither and lost the whole in a few hours. Perhaps in the history of the world there



A SHACK IN WHICH A METHODIST CHURCH WAS DEVELOPED IN NEW MEXICO; SEVERAL LIFE SERVICE VOLUNTEERS CAME FROM THIS CONGREGATION.



A "GIRL OF THE GOLDEN WEST," A LIFE SERVICE VOLUNTEER FROM THE SACRAMENTO MOUNTAIN MISSION IN NEW MEXICO.

never was seen such a sight, the whole population of a State, with scarcely an exception, rushing from place to place in search of gold, all hoping and expecting to get rich in a few months at least, many of them having thrown off the restraints of law and society.”²

Gambling went into the blood. After the gold madness had in some degree subsided, the great bonanza silver excitement broke out. “The mines were in Nevada, but were owned in San Francisco, and an era of stock gambling theretofore unheard of in history, and probably not yet surpassed, sprang from their sensational yield. Stocks on the San Francisco board rose \$1,000,000 a day for many months, and sales in one year were \$120,000,000. Everybody gambled in stocks, from bankers to scrub women.” This craze prevailed from 1859 to 1880. Then came the great “Land Boom” of 1886, “a period of land gambling never quite equaled in any other part of the country. Scores of thousands of city lots were staked out far from towns, hundreds of miles of cement sidewalks and curbs were laid; scores of big hotels and other buildings erected as baits, and great quantities of land (purchased at from \$10 to \$30 per acre) were sold in town lots at \$1,000 to \$10,000 per acre. Excursion auction sales of new ‘towns’ sometimes realized \$250,000 in a day; and \$100 was often paid for place in the line waiting for a sale to open.” This bubble burst in 1888, and these desert “towns” reverted to acreage.

² Simmons: *Southern Methodism on the Pacific Coast*, page 13.

RELIGION AMONG THE FORTY-NINERS.

The Methodist Episcopal Church, South, was scarcely five years old when the Forty-Niners began their mad rush across the plains. The pioneers found no religion on the Western Coast. Years before, in 1769, the Spanish Romanists had entered California and the Franciscans, under Father Junipero Serro, had established the first Catholic mission at San Diego. By 1880 they had more than twenty missions with a total population of nearly 15,000 people, mostly Indians; each mission was established under the sovereignty of the king of Spain and maintained its Church, residences, workshops wherein the Indians labored, and a military guard.

In California, as in all other places, the Spanish priests devoted much attention to the acquisition of property, and by the beginning of the nineteenth century they possessed vast holdings. Their buildings alone, even at that early date, were worth not less than \$1,000,000. In 1822 California passed to the control of Mexico and in 1834 the Mexican government disestablished the missions and confiscated their property. The priests worked mainly among the Indians, and when this territory was annexed by the United States it was a moral and spiritual wilderness, which the influx of the Forty-Niners suddenly transformed into a godless waste.

The westward surge of the pioneers in 1849 attracted the attention of the Methodist Episcopal Church, South, and the bishops, meeting in May of that fateful year, resolved that the circuit riders of Methodism should go in the train of the Forty-

Niners. They determined to establish a "foreign mission" in California under the superintendency of Bishop Robert Paine. In two months he had appointed to this new field three missionaries—Rev. Jesse Boring and Rev. A. M. Wynn, of Georgia, and Rev. D. W. Pollock, of Missouri. These men were to proceed westward by way of the Isthmus of Panama, and while waiting for their steamer they were ordered to canvass the Church for funds. They met in New Orleans in January, 1850, secured passage on March 1, and on April 15 sailed into the Bay of San Francisco.

Three years previously San Francisco had been "a small Mexican village called Yerba Buena, made of adobe bricks and covered with earthen tiles, built among the sand hills." The newly arrived missionaries found the bay "like a mighty forest, bristling with the masts of vessels from almost every nation under heaven. The surging multitudes they met in the city rivaled the babbling hosts of Babel. Among the first things that arrested their attention upon landing was a multitude of houses that seemed all doors, filled with great crowds of men drinking, smoking, cursing, and gambling. Old and young were betting recklessly on the turn of a card or the revolution of a wheel of fortune. Occasionally, seated at a table, would be a woman, set, as it were, to lure men to more freely and foolishly stake their money on the issues of a game of chance. This was the place to which the Church had sent them, and these were the men to whom they were to preach the gospel of purity and peace."

THE BEGINNINGS OF METHODISM.

The three new missionaries looked about them and surveyed the seething mass of humanity. They had no money, no organization, no introductions to influential persons, no building in which to preach, no prestige which might insure them a hearing. A consultation was held and "appointments" were agreed upon; Jesse Boring, the superintendent of the mission, remained in San Francisco, D. W. Pollock was assigned to Sacramento, and A. M. Wynn was sent to Stockton. The laborers went out into the harvest.

The missionary preached in the old courthouse at San Francisco in May, 1850, and there organized the first class of the Methodist Episcopal Church, South, in California. It consisted of eleven members. Mr. Wynn hired a house in Stockton and organized a Church in July, 1850. Mr. Pollock did likewise in Sacramento and here built the first church house, a small wooden chapel, known as Asbury Chapel, which was completed in August, 1850.

These three pioneers discovered a few persons who had been members of the Church in the East. Here and there a local preacher was found. These constituted the nucleus of the infant Church, and the workers pushed on into new fields. In the fall of 1850 Mr. Wynn went to Sonora, a community of 10,000 souls in which there was not one white woman and where there had never been a sermon or a public prayer. Securing the use of the largest gambling house, he preached to a large concourse of miners. "They were aroused by the sweet songs of Zion and the pathetic preaching of this man of God,

who had tracked them to their wilds to tell them of Jesus and his love. Their feelings overcame them, and, with an emotion that swept the vast assemblage, they bowed and wept in convulsive sobs." Mr. Wynn here organized a Church with thirteen members, secured a lot, started a building fund, and appointed members to carry on the work until a missionary could be sent to them.

Thus the work spread to Sonoma, Napa, Benicia, San Jose, and through all the country round about. In 1851 a new building was erected in San Francisco, and another followed in San Jose. But for the most part meetings were held in most unusual places. On one occasion a missionary was preaching in a gambling house when the sound of singing attracted the attention of a passer-by. Learning that a Methodist service was being conducted inside, he remarked: "Well, boys, you may say what you please about the wickedness of California, but we are better than the Jews; for they made the house of God a den of thieves, while we have turned a den of thieves into the house of God."

Many and varied were the experiences of these Methodist pioneers. They lived in shacks, fared on the "tin-can diet" of the miners, and endured every hardship. Not infrequently they were persecuted and misrepresented. Northern agencies, suspicious lest these preachers from the South were covertly spreading propaganda for the admission of California into the Union as a slave State, sent an impostor with false credentials of ministerial standing to join their ranks as an itinerant preacher in full connection for the purpose of spying out their

alleged plans and defeating them. On another occasion a Vigilance Committee, planning to hang a "Sidney Duck," as the Australian convicts were called, for an atrocious murder, proposed that one of the preachers be permitted to interview the man. The suggestion was vehemently opposed on the ground that the conversion of this criminal "would defraud hell of a clear right." The missionary thus records his experience: "My firm conviction after a few words was that the man was devoid of human sympathy. For the only time in my life I felt that I was almost guilty of sacrilege in quoting the beautiful promises of Scripture. The experience was a horrible one. The man seemed a demon. Jack Davis, who stood behind the prisoner and heard all that was said to him, broke out in a torrent of oaths at him. He received these in precisely the same manner that he did our talks to him."

On April 16, 1851, the pioneers met in San Francisco to discuss their work. One year had passed since their landing. They had established classes in many places, but they could by no means care for the congregations already projected. The whole godless territory called them, and they were but two, for D. W. Pollock had been forced by ill health to return to his old home. No reënforcements had been sent; none were in prospect; nothing had been heard from the Church which sent them out. It was in this conference that they formulated the notable "Thousand-Dollar Proposition." Each Annual Conference was requested to raise \$1,000 for Pacific missions and to send one of its own members to the coast. The suggestion made a strong appeal. The

Tennessee, Louisiana, Memphis, Kentucky, North Carolina, Georgia, Alabama, and South Carolina Conferences responded. New workers arrived, and on April 15, 1852, the second anniversary of the landing of the pioneers, there was organized at Wesley Chapel, Powell Street, San Francisco, the Pacific Annual Conference of the Methodist Episcopal Church, South, with eighteen members. This was the first Annual Conference organized by any branch of Methodism in California. In two years our pioneers had laid out two districts, formed twenty charges, built ten houses of worship and six parsonages, opened two schools with two hundred students, and won three hundred members.

PROGRESS THROUGH DIFFICULTIES.

At this distant date we can scarcely imagine the hardships and privations suffered by the Southern Methodist evangelists who blazed the trail along the Pacific Coast in the early fifties. They lived the hard life of the pioneer, and when the Civil War broke out bitter persecution was added to their lot. The simple word "South" appended to the name of their Church made them targets for shafts of hatred hurled by radical abolitionists.

For four consecutive years no bishop visited the Pacific Conference. Young men elected to deacons' and elders' orders could not be ordained and so were unable to administer the sacraments of the Church. In the extremity it was proposed in 1863 that the Conference set itself up as an independent Church, but the majority clung with desperate loyalty to the Methodist Episcopal Church, South, and made an

appeal to Bishop H. H. Kavanaugh, the only bishop residing outside the Confederate lines, to visit the coast. The Bishop responded, traveling westward by way of New York City and the Isthmus of Panama. Soon after his arrival he was arrested on the charges of being a Rebel and an agent of Jefferson Davis. Though subjected to humiliation, denounced by the public press in venomous terms, and dragged before the military authorities, he was finally released. One paper, published by a group of Congregationalist preachers, thus declared concerning the Church and the bishop: "The heart of the thing is treasonable. It is the blighted branch of a Church on which is the blood of thousands of brave men who have fallen in defense of the Union. To come, therefore, in this crisis to preside over such a concern, in a loyal State, in the ordinary capacity of a bishop, seems at first like a pious comedy. If it has more significance, it is because treason is never a comedy. These 'scattered sheep' need no fold. They are the wolves trained by their teachers here, as well as at the South, to howl at loyal men and to bite in secret only because courage and opportunity are lacking to do it openly."

On more than one occasion our churches were stormed by mobs. Spies sat in the congregations in vain attempts to catch political utterances from the lips of the preachers. The Pacific Methodist College, at Vacaville, was burned to the ground. An attack was made on the church in San Francisco. At Beryessa, near San Jose, the northern branch of Methodism built a chapel a few hundred yards south of the building previously erected by the Meth-

odist Episcopal Church, South. When Lincoln was assassinated criminals were employed to "burn the South church" at Beryessa, and in their ignorance they applied their torch to the chapel of the Methodist Episcopal Church, because it stood "south of the other building." Insults were heaped upon the preachers. While preaching in a saloon at Vallecita, Rev. Iry Taylor, searching for his Bible, drew from his pocket a deck of playing cards which the gamblers had slyly secreted upon his person. In ridicule of this same preacher, two men, both of whom were ex-preachers, once assembled a crowd in front of a saloon and in mockery "administered the sacrament" of crackers and whisky, "consecrating the elements," with vile oaths and praying in terms of the most horrible blasphemy. Mr. Taylor reported that of the six persons who were engaged in this mockery five soon died with smallpox and the sixth lost his eyesight.

The missionaries were cut off from communication with the Mission Board and the mother Church and cast entirely upon the resources of their own struggling missions for support. If drafts came through from the Board, they could not be converted into cash. The poverty of the preachers was distressing; but in the midst of almost unparalleled persecution and suffering they pushed forward in their work with the consecration and earnestness so characteristic of the early Methodists. They preached the gospel without political admixtures, and not one committed any compromising indiscretion. Their steadfastness is one of the marvels of Methodist history.

For ten years the Conference had a presiding bishop but twice; yet it made progress. It organized a Board of Church Extension and drew up a form for the reception of members into the Church before similar steps were taken by the General Conference. It established its own newspaper. It built Pacific Methodist College, Visalia Seminary, Bascom Institute, and Corvallis College in Oregon. During the war, when the funds of the Mission Board could not be sent abroad, the Pacific Conference, itself a mission field, took up a collection for the China Mission. In 1867 the preachers who held the drafts of the Mission Board in the total sum of \$2,140 voluntarily donated them to the "old mission debt" incurred in the support of the China Mission during the war. They evangelized all the wild country round about, and within twenty years after their beginning they had set off two new Annual Conferences from their own body—the Columbia in 1866 and the Los Angeles in 1870—and still retained a Conference with forty-one charges, nearly fifty preachers, and three thousand five hundred members.

INTO THE OREGON COUNTRY.

North of California lay the Oregon country, comprising the present States of Oregon, Washington, and Idaho, to which the United States had acquired final and undisputed title in 1846. Methodism early became intrenched there. In 1832 three Nez Perces and one Flathead Indian came to St. Louis from the far Northwest on a strange mission. They had heard of the white man's God and came seeking the Book which revealed him. After a long

search they returned in disappointment, having failed to obtain a copy of the Bible, delivering a melancholy farewell to the whites.³ This address was published, and at once the country blazed with enthusiasm for a mission to the Indians of Oregon. The American Board of Commissioners for Foreign Missions, representing the Congregational, Dutch Reformed, and Presbyterian Churches, and the Methodist Missionary Society prepared at once to act.

Rev. Jason Lee was selected by Methodism, and he, with others, started westward in 1834. Samuel Parker, of the Dutch Reformed Church, followed in 1835, and the famous Dr. Marcus Whitman, a Presbyterian, who had gone as far as Green River with the Parker party, went out in 1836. Jason Lee, the Methodist, preached the first Protestant sermon west of the Rocky Mountains on July 27, 1834, conducted the first Protestant funeral the following day, preached the first Protestant sermon on the Pacific Coast on September 28, 1834, baptized the first Protestant converts on December 14 of the same year, and built the first Protestant church, school, and hospital at French Prairie in the spring of 1835. Oregon at this time was occupied jointly by the United States and England and the country was greatly excited over the probability that the territory would be lost to us. It was owing largely to the efforts of Jason Lee and Marcus Whitman that the Northwest remained in the undisputed possession of the United States.

Reënforcements were sent to Lee in 1837. In

³ For the text of this address, see pages 184, 185.

1838 he went back East and returned in 1840 with fifty-two Methodist settlers. Thus at this early date, several years before Oregon was a part of our country, Methodism was firmly intrenched, the Mission Society adopting the policy of sending out not only preachers, but also physicians, mechanics, farmers, and women. The Society even went so far as to select a wife for Lee and send her with a company of missionaries, the pioneer dutifully marrying her on her arrival.

The Methodists were thus the first on the ground in Oregon. Even the Catholics were outstripped. The first Roman Catholic missionaries were Father F. N. Blanchet and Modeste, who were sent from Canada in 1838. Father Pierre J. De Smet, a Jesuit, was sent from St. Louis in 1840. These emissaries of Rome naturally instituted opposition to the Protestants, and it has been charged that they connived with the Hudson Bay Company in a conspiracy to secure Oregon for England, which plan, according to a story long current, was defeated by Dr. Whitman⁴ in 1843.

On November 29, 1847, Dr. Whitman, his wife, and several others were brutally massacred by savage Cayuse Indians at their mission station at Wailatsu. Grave rumors charged the Roman Catholic missionaries with instigating the Indians, who, because of a custom of killing "medicine men" who failed to cure, became infuriated at the physician when an epidemic carried off a large number of the tribe.

⁴See *How Marcus Whitman Saved Oregon*. Roman Catholic writers have striven to discredit this story, and many authorities now minimize Whitman's service in this regard.

Rev. H. H. Spalding, a coworker with Whitman, escaped and brought the charge against the Catholics, who retorted by declaring that the experience had crazed Spalding. Bishop Bashford,⁵ of the Methodist Episcopal Church, while not asserting the indictment, points out that Father Brouillet, who arrived at the station immediately following the massacre, was assigned by the savages to the house of a murdered missionary for the night. "All night long the air was rent with the shrieks and groans of the white women, with whom the Indians were sating their lust. There was no protest by Father Brouillet against the satanic conduct of the Indians. The next morning, while the bodies of the slaughtered white men still lay unburied and the women and girls were yet crying in their distress, Father Brouillet assembled the Indians who were present at the massacre and baptized their children. The fact is undisputed, Father Brouillet himself relating it to Mr. Spalding." A few days later, according to sworn testimony at the trial, the Roman Catholic Bishop Blanchet, Father Brouillet, two other priests, and three Catholic laymen turned over to an Indian chief a white woman who had fled to them for protection.

SOUTHERN METHODISM LAUNCHED.

When Methodism was divided in 1844, the Southern branch lost its share in the evangelization of the Oregon country. But the eyes of the California missionaries turned to the great Northwest, and in 1858 Oregon was attached to the San Francisco

⁵*The Oregon Missions*, pages 72-76.

District at the request of Rev. Orceneth Fisher, the presiding elder, who had been in touch with friends there. He immediately traveled northward, visited Portland and the country round about, and left a preacher in charge of a newly formed circuit at Independence. In 1859 the Oregon District was formed, and Mr. Fisher was placed in charge of it, four preachers being allocated to help him in the new field. Already ten circuits had been formed, although the scarcity of men made it necessary to leave six of them "to be supplied."

About the middle of October, 1859, the missionaries started overland to Oregon. Entering the mountains, they encountered snows and storms and with the utmost difficulty made their way through a wild territory infested by hostile savages on the warpath; at one time the commanding officer of a company of Rangers furnished an armed escort to see them from camp to camp. Several weeks were consumed in this perilous journey. After reaching the settlements they encountered opposition, and at the first camp meeting, held at Salem, the preachers were attacked by ruffians.

The early circuit riders were flaming evangelists; yet in their zeal they did not overlook the educational interests of the Church. Soon after taking charge of the Oregon District Mr. Fisher purchased a failing institution of learning at Corvallis, raising \$500 on the purchase price at the session of the Pacific Conference held at Sacramento in 1860, and reopened it as Corvallis College. For years this institution rendered valuable service. Once it was sold for debt and purchased by the Presbyterians, but in

ninety days, the period allowed for the final redemption of the property, money was raised and the total indebtedness was repaid. The quality of Corvallis College is indicated by the fact that in 1865 the Oregon Legislature made to it an appropriation of 90,000 acres of land, the income from which was to be used in paying the expenses of two students from each senatorial district in the State.

In 1860 two districts were created in the Northwest, the Oregon and the Jacksonville, although only six preachers were available to serve the twelve circuits. These circuits covered vast stretches of territory, and some of them had a dozen appointments. For the most part the services were held in schoolhouses, saloons, or "brush arbors," and not infrequently large results were secured. The loyalty of the people to the Southern Methodist preachers was remarkable; Rev. I. L. Hopkins reported in 1863 that his total expense for the year was only twenty-five cents.

The Pacific Conference memorialized the General Conference of 1862 to create a new Annual Conference in Oregon, and as the general body did not meet in the midst of the war, the request was repeated four years later. In 1866 the General Conference established the Columbia Annual Conference, defining its boundaries as "including the State of Oregon and that part of the State of California lying north of Scott's Mountain, with the Washington Territory." The Conference was organized by Bishop Kavanaugh at Corvallis on October 26-30, 1866, with fourteen traveling preachers and five hundred members of the Church.

LOS ANGELES AND ARIZONA.

In 1854 Rev. J. F. Blythe, presiding elder of the Stockton District, Methodist Episcopal Church, South, read in the *California Christian Advocate*, organ of the Northern branch of Methodism, an article to the effect that certain members of the Methodist Episcopal Church at Los Nietos, in Los Angeles County, were disaffected and desired "a preacher of their own kind." Mr. Blythe visited Los Nietos and found that Alexander Groves and eight others had withdrawn from the Church and formed a class of their own. Mr. Blythe preached to the group and organized a society of the Methodist Episcopal Church, South, with sixteen members, and in 1855 sent Rev. J. T. Cox to Los Nietos as pastor.

This was the beginning of Southern Methodism in that section of California. In 1866 Mr. Groves entered the ministry and became a member of the Pacific Conference, being returned to Los Nietos as pastor in 1869. The work in Southern California spread rapidly, and by the close of 1869 it was regularly organized as the Los Angeles Mission District with ten charges and four hundred members.

The General Conference of 1870 formed the Los Angeles Annual Conference, containing the southern counties of California and the territory eastward to the Rocky Mountains. The new Conference held its first meeting at San Bernardino on October 26-30, 1870, recognized eleven preachers, formed two districts, and reported thirteen charges with nearly five hundred members. During this same year a school was opened at Los Nietos under the

name of Los Nietos Collegiate Institute. Thus the Pacific Conference had set apart the second full-fledged Annual Conference from its own body.

Alexander Groves, who had been so largely responsible for the planting of Southern Methodism in Southern California and the organization of the Los Angeles Conference, was the first Methodist pioneer in Arizona. At the first session of the Los Angeles Conference he was appointed to "Arizona," a charge covering the whole Territory. It was a wild and savage country, having less than 10,000 white inhabitants. Attempts had been made to establish permanent Roman Catholic missions, but the Indians had on many occasions massacred the priests. There were few settlements wherein white men resided, and the work of a Protestant missionary was blazing an absolutely new trail.

When Alexander Groves ventured there in 1870 no Methodist had attempted a mission, although it was said that a Methodist army chaplain had preached at a military station near Prescott. The Methodist Episcopal Church did not send a missionary until 1872. Mr. Groves succeeded in forming two circuits, one at Prescott and the other along Salt River, and the following year a second preacher was dispatched. Two years later, in 1873, these two circuits were formed into the Arizona District; Mr. Groves was the presiding elder and he had but one local preacher to help him. The entire district contained but twenty-nine members.

Mr. Groves labored almost alone in the wilds of Arizona, amid untold dangers and hardships, for



THE METHODIST EPISCOPAL CHURCH, SOUTH, AT TUCSON, ARIZ., WAS ORGANIZED AND FOR SEVERAL MONTHS WORSHIPED IN THIS HUT.



NEW METHODIST CHURCH AT TUCSON, ARIZ., ERECTED WITH THE ASSISTANCE OF THE HOME DEPARTMENT OF THE BOARD OF MISSIONS, REPLACING THE HUT SHOWN ABOVE.

ten years. Worn out, he "located" in 1880. But his work remained. The Arizona District struggled on until it was made into an independent Annual Conference in 1922.

A MONTANA PIONEER.

When Bishop Kavanaugh convened the first session of the Columbia Conference in 1866 there appeared in the gathering one of the most picturesque and romantic figures in Methodist history. It was Learner Blackman Stateler, a Southern Methodist preacher who had already labored for more than thirty years on the frontier and among the Indians and who was destined to spend thirty years more in a similar service. For five years he had been lost in the wilds, unable to attend the Kansas Mission Conference, of which he had been a member. His appearance in far-away Oregon occasioned great surprise to the bishop and the Columbia Conference, and he was at once appointed preacher in charge of the Albany Circuit.

For a third of a century he had felt the call of the Northwest. When the Flathead Indians appealed for the Bible in St. Louis in 1832, Stateler, who was then pastor of the Bowling Green Circuit, in Missouri, at once volunteered as a missionary to Oregon, but he was not selected to join the party of Jason Lee. His home was on the route of travel and Marcus Whitman was once his guest. In 1844 he was sent as a missionary to the Cherokee Nation in Indian Territory, and for nearly twenty years he lived the hard and perilous life of a frontiersman.

Driven from his home by enemies of the South in

1862, he was appointed to Denver, only to find on his arrival that the Church had been disbanded and the property sold. As he prepared to return the news came that incendiaries had burned his home. His wife gathered their cattle and other effects and started an overland journey westward to join her husband. Cut off from the Church and friends and entirely without funds, Stateler lived and preached in Colorado for two years, and in the spring of 1864 he joined a caravan of three hundred pioneers and sixty-two wagons and started for the Northwest. The hardships and dangers of such a journey at such a time, over a trail beset with savage Indians and criminal "road agents," may be better imagined than described. In the summer he pitched his tent at Norwegian Gulch, Mont., among a group of gold miners, and it was near here, at Willow Creek, that he founded the first society of the Methodist Episcopal Church, South, in Montana. The organization was perfected in the fall of 1864 and had six members.

Stateler vainly tried to get in touch with his Annual Conference and attempted to communicate a knowledge of his whereabouts through the *St. Louis Christian Advocate*, but receiving no response he again moved on, in the summer of 1866, with his face toward the Oregon country, the call of which he had heard thirty years before. The hazardous and long journey was made in safety. Upon his arrival he heard of the Columbia Conference, attended its session, and was appointed to the Albany Circuit.

He had scarcely undertaken this work when he

received a paper containing an account of the session of the Missouri Conference, which in 1866 absorbed a portion of the old Kansas Mission Conference. Bishop Marvin had heard that Mr. Stateler was somewhere in the great Northwest; the pioneer was accordingly recognized as a member of the Conference and appointed "Superintendent of Missions in Colorado and Montana." These two Territories were a thousand miles apart and the new superintendent was a thousand miles from either of them. He had no Churches to superintend, no preachers to help him, and not a dollar appropriated for his support and expenses. Few Methodist preachers ever received such an appointment as this.

Stateler regarded this long-distance appointment as the voice of the Church and at once prepared to obey it. He turned his steps to his rude cabin in Montana, arriving in August, 1867. The Missouri Conference met again in September, and though no word had been received from the Western superintendent, the authorities created a Montana District and named him as its presiding elder. It was a striking act of faith in a man who had been utterly lost from the Conference for four years. Virginia City and Helena were named as charges, both "to be supplied," though there was no congregation at either place.

Stateler organized a Church with six members in the wilderness on November 24, and in December he visited Last Chance Gulch, as the city of Helena was then called; he found here a local preacher, Rev. B. R. Baxter, who served a few months as pastor of the Church then organized.

In 1869 the Missouri Conference named Mr. Stateler presiding elder over himself; appointments were listed, but no preachers were sent to supply them. In 1870 the Western Conference was organized and three preachers went to Montana, and the next year there were two districts, the Helena and the Deer Lodge, with twelve circuits and five preachers in addition to the presiding elders.

Stateler attended the Conference in 1871, his first appearance in ten years. His presence created a sensation and gave a great impetus to the work in Montana. The venerable pioneer traveled extensively in Missouri, Illinois, and Kentucky in search of preachers and the following year a dozen men reported. Montana Methodism was now fairly launched. Dangers and hardships still abounded, however, and much difficulty was experienced in obtaining and holding missionaries.

Stateler labored on. He lived to see his pioneer efforts grow into an independent Montana Annual Conference, which was organized by faith in 1878 with only five members. He was active until 1895, when at the age of eighty-five years he was retired. At that time there were fifteen Southern Methodist Churches in Montana, and Mr. Stateler had assisted in the erection of all of them. He died in 1896, and the whole Church mourned the passing of its most interesting figure.

IN COLORADO AND NEW MEXICO.

Colorado was organized as a Territory in 1861 in the very midst of the Civil War, and the incident agitation reacted very adversely to the work of the

Methodist Episcopal Church, South. At that time it was a new country, for while it had been explored by such men as Zebulon Pike, Kit Carson, and John C. Fremont, the first real settlement of English-speaking people dates from the discovery of gold in 1858. Prior to that time it was a trackless and wild expanse, inhabited by Spaniards and savage Indians.

The missionaries of the Methodist Episcopal Church, South, penetrated Colorado very early. This section was covered by the Kansas Mission Conference, and work was laid out immediately after the beginning of the gold rush. William Bradford, presiding elder of the Council Grove District, laid out the Pike's Peak Circuit in 1859, and the next year this circuit had developed into a full-fledged mission district; Bradford was the superintendent, and he labored single handed, for while he reported seven separate charges in Colorado all were left "to be supplied."

Then came the war and the attendant destruction of all the work of the Methodist Episcopal Church, South, in Colorado. The Kansas Mission Conference did not meet again. In 1862, Rev. L. B. Stateler, driven from his charge in Missouri, was transferred to Denver by Bishop Kavanaugh; when he arrived he found the congregation disbanded and the meetinghouse sold to another denomination. After the war, in 1866, Colorado became a part of of the Missouri Conference, and Mr. Stateler was made the superintendent of missions therein; the appointment, however, included Montana, and the missionary confined his labors to the latter region.

Little effort was made to revive the work in Colorado until 1870; in this year the Western Conference was formed and a Colorado District was laid out under Rev. W. H. Lewis as presiding elder. This district included the charges of Denver, Golden City, Central City, and Peoria, but to neither of these was a pastor assigned and no members were reported. The next year Rev. A. A. Morrison succeeded Mr. Lewis and seven charges were reported; Denver now had twenty-five members, but still the presiding elder had no preachers for any of his circuits. In 1872, however, seven preachers were assigned to the circuits. The following year there were two-hundred and fifty-eight members in Colorado; the circuits now numbered fifteen, and another district, the Pueblo, was formed. The Denver Annual Conference was organized in 1874, and all the work in Montana and Oregon was attached to it. The pioneers, braving the hazards of the untamed West, had, in a few brief years, established Methodism on a basis of permanency in the very heart of the Rockies.

New Mexico has always been one of the most difficult mission fields of America. A Franciscan friar, accompanied by a Barbary Negro, penetrated the region in 1539 and found it inhabited by Indians of the most savage character. A few years later two priests were murdered by these Indians, these being the first Christian martyrs within the present limits of the United States. The Roman Catholics persevered, however, and to-day this faith, frequently in its most degraded form, controls the State.

Methodism was introduced early in the seventies, encountering the most stubborn resistance from the

Romanists, who had control of the public school funds and were using them in conducting their own denominational schools. Rev. F. J. Folby, a Methodist missionary from the North, was murdered in 1875 while returning from one of his appointments.

The missionaries of the Methodist Episcopal Church, South, entered New Mexico from Texas, and the early circuits were attached to the West Texas Conference. The American population was small, and in 1885 the work in the State was transferred to the Mexican Border Mission Conference, organized that year by Bishop H. N. McTyeire. Two years later several of the charges were again placed in the West Texas Conference. Thus the American work continued until the organization of the New Mexico Conference in 1890.

IN THE WEST TO-DAY.

The foregoing paragraphs have shown that Southern Methodism was planted in the West through great sacrifice and privation. For many years the Church struggled to hold its own, for the unusual conditions under which the West developed and the spirit of recklessness and greed were difficult to overcome. The Christian pioneers wrought well, and they intrenched the gospel strongly, but it is no reflection upon them to admit the evident fact that material prosperity far surpassed spiritual achievements. In all the matters of temporal civilization the West has made remarkable strides; in matters of religion it still remains a mission field.

At the present time, however, the work of the Church is experiencing a great impetus. In 1919

the Methodist Episcopal Church, South, had less than thirty thousand members in all the West and Northwest. In that year came the Missionary Centenary, which made men and money available, and almost instantly the previous decrease was changed to an increase, which has been constant year by year since that time. In four years there was a net increase of six thousand members. Such important cities as Glendale, Calif., Tucson and Bisbee, Ariz., Los Vegas and Clayton, N. Mex., have been occupied. In Arizona a new Annual Conference has been created; here the membership has been multiplied by four and the number of charges has been trebled in one quadrennium. In Northern New Mexico an entire new district has been developed and fifteen new charges planted. Religious and educational work has been enterprised at the University of Arizona and the University of California. It is not too much to say that the Missionary Centenary has saved the work of the Methodist Episcopal Church, South, in this needy region.

In a territory so vast and so inadequately Churched, however, each new advance reveals still greater opportunities, and the achievements of the past few years have opened up limitless avenues of service. To meet the situation the Home Department of the Board of Missions is bending every resource. The policy is that of sustentation; preachers are being sent into needy fields and a part of their support is provided by the Home Department while the Churches are developing to self-support. Thus thirty preachers are being kept in California, twenty in Arizona, thirty in New Mexico, twenty in

Colorado, fifteen in Montana, ten in West Oklahoma, and twenty-five in Oregon and Washington.

Through the section of sustentation workers are also kept at strategic points on the border line between the North and the South. For example, about twenty preachers are thus maintained in southern Illinois. The history of this work is of interest. When American Methodism was divided, Illinois fell to the Northern branch. A large number of persons, however, adhered in their sympathies to the Methodist Episcopal Church, South, and refused to connect themselves with any other branch of the Church. For more than twenty years they thus remained steadfast. In 1866 these presented a petition to the General Conference asking to be incorporated as a Conference on the condition of asking no help from the missionary funds of the Church. Their petition was granted, and while the condition was later removed, it is still true that the Illinois Conference has paid more money to the missionary treasury than it has ever received.

The support of preachers in the needy mission fields at home appeals strongly to the instincts of Christian benevolence. When the Centenary funds are no longer available the ordinary income of the Home Department of the Board of Missions will be entirely inadequate to care for the great program of advance. What then? Shall the Far West, America's greatest mission field, be abandoned? To guard against such a catastrophe the Home Department is offering these workers as Specials, in the expectation that they will be assumed so readily that the winning of the West may continue.

II.

THE ACADIANS OF LOUISIANA.

It is a far distance from Nova Scotia, off the northeastern coast of Maine, to the bayous of Southern Louisiana, a straight stretch of nearly two thousand miles. Between these two sections there is the greatest diversity of climate, natural conditions, social situations, and even of national allegiance, for Nova Scotia is a part of the Dominion of Canada and the British Empire, while Southern Louisiana is thoroughly American and a loyal part of the United States. Yet between Nova Scotia and the lower parishes of Louisiana there is a close affinity, for many thousands of people in these parishes are direct descendants of forbears who, in the middle of the eighteenth century, dwelt peacefully in Nova Scotia, which was then called Acadia.

Acadia was French. Its first colony was established in 1604 by a Frenchman, Pierre de Guast, Sieur de Monts, and his friend Poutrincourt; but in 1613 the English colonists of Virginia attacked these French settlers and claimed the territory, alleging, forsooth, that Cabot, the Englishman, had been there a few years before Monts, the Frenchman. Thus began the series of wars and disputes between the two nations which endured for exactly one hundred years, being settled finally in favor of England by the Treaty of Utrecht in 1713.

The disputes did not stop there, but continued for many years in connection with provincial boundaries.

The neighboring province of Quebec was also French, and remains so to this day, so that the Acadian farmers found encouragement in their anti-English sympathies close at hand. Roman Catholic to a man, the idea of allegiance to a Protestant power was repulsive to them. Moreover, the Indians usually took the side of the French, so that in those turbulent times more was required than a treaty signed far across the sea to change the real allegiance of these people.

Hostilities began when in 1749 a party of English emigrants arrived and began building the city of Halifax. Indians and French combined to harass the newcomers, until, some years later, the Acadians took an oath of fidelity to England, with a reservation, however, that they would not be called upon to bear arms against either the Indians or their fellow Frenchmen. But when the French and English were next at war Governor Cornwallis revoked the reservation and ordered all the Acadians to immediately assume an unqualified allegiance to the British Crown. This they refused to do. Indian depredations with alleged Acadian help and connivance continued, and in 1755 His Majesty of England resolved upon severe measures.

THE ACADIAN DEPORTATIONS.

The British determined to halt French resistance by deporting the people from their homes and scattering them abroad among the English colonies, where they could not unite in any offensive acts. In the fall of 1755 proclamations were broadcasted through the districts ordering all the male inhabit-

ants to assemble in their churches on specified dates, "that we may impart to them what we are ordered to communicate to them; declaring that no excuse will be admitted on any pretense whatever, on pain of forfeiting goods and chattels, in default of real estate."

Longfellow has immortalized the painful scenes with historical accuracy in his poetic story of *Evangeline*, the beautiful Acadian maiden of the village of Grand Pré. The procedure at Grand Pré was typical of what happened in the other towns of Nova Scotia. On assembling at the church the Acadians were declared prisoners and confined in the building. The British commander, surrounded by his staff and soldiers, thus addressed the people:

Gentlemen: I have received from his Excellency Governor Laurence the king's commission, which I have in my hand; and by his orders you are convened together to manifest to you his Majesty's final resolution to the French inhabitants of this his province of Nova Scotia, who, for almost half a century, have had more indulgence granted them than any of his subjects in any part of his dominions; what use you have made of it you yourselves best know. The part of duty I am now upon, though necessary, is very disagreeable to my natural make and temper, as I know it must be grievous to you who are of the same species; but it is not my business to animadvert, but to obey such orders as I receive, and, therefore, without hesitation shall deliver to you his Majesty's orders and instructions—namely, that your lands and tenements, cattle of all kinds, and live stock of all sorts, are forfeited to the Crown, with all other of your effects, saving your money and household goods, and you yourselves to be removed from his province.

¹ The details of the deportation herein set forth are not from *Evangeline*, though the poem preserved some of the facts, but are based upon Haliburton's *History of Nova Scotia*.

We can imagine but cannot appreciate the consternation and suffering which ensued. About six thousand French peasants were seized, packed on ships so densely that they could not lie down, and thus hurried into exile. Their humble homes were burned before their eyes, and the country was laid waste to prevent the subsistence of any who might escape.

"The volumes of smoke which the half-expiring embers emitted, while they marked the site of the peasants' humble cottages, bore testimony to the extent of the work of destruction. For several successive evenings the cattle assembled around the smoldering ruins, as if in anxious expectation of the return of their masters; while all night long the faithful watchdogs of the neutrals howled over the scene of desolation and mourned alike the hand that had fed and the house that had sheltered them."

Deserved or undeserved, the history of these shores records few stories as sad as the deportation of the Acadians; their sufferings were as cruel as those of the Choctaws driven like cattle into exile by Andrew Jackson. They were scattered everywhere—in Massachusetts, Pennsylvania, Georgia, Louisiana. They were paupers, starving, sick, and dying; we have no record of the number of miserable wretches who perished. In Philadelphia, where they were public charges, the government asked their consent to sell them for their own maintenance. Some eventually staggered back to Acadia, and their descendants are still there on the bleak coasts of Nova Scotia. Others were gradually assimilated into the general population. In Louisiana many, many thousands of their children are living to-day.

"Many a year has passed since the burning of Grand Pré,
When on the falling tide the freighted vessels departed,
Bearing a nation, with all its household gods, into exile,
Exile without an end and without an example in story.
Far asunder, on separate coasts, the Acadians landed;
Scattered were they, like flakes of snow, when the wind from
the northeast
Strikes aslant through the fogs that darken the Banks of
Newfoundland.
Friendless, homeless, hopeless, they wandered from city to
city,
From the cold lakes of the North to sultry Southern savan-
nahs—
From the bleak shores of the sea to the lands where the
Father of Waters
Seizes the hills in his hands and drags them down to the
ocean,
Deep in their sands to bury the scattered bones of the mam-
moth.
Friends they sought and homes; and many, despairing,
heartbroken,
Asked of the earth but a grave, and no longer a friend nor a
fireside.
Written their history stands on tablets of stone in the church-
yards."

TO THE BAYOUS OF LOUISIANA.

After a dozen years of weary wandering and suffering, many of the Acadian exiles followed the Father of Waters southward almost to its extremity and found a haven in the swampy country of lower Louisiana, arriving there about 1767. Here they were in an atmosphere of congeniality. Louisiana was French and had always been. True, the domain had passed to Spain by the secret treaty of 1762, but even when the transfer was announced in 1764 the people did not accept it, and Spain did not formally assume control until 1769. And even then the colony

remained French in all essentials, though Spanish replaced French as the official language.

About eighty years before, in 1682, Robert Cavalier, Sieur de la Salle, came on a voyage of exploration down the river from the French possessions to the north and took possession of the vast drainage basin of the Mississippi in the name of Louis XIV of France, and in honor of the king he gave the name "Louisiana" to the whole region. The Spanish had been in Louisiana before, Alonso Alvarez de Pineda in 1519, Panfilio de Narvaez in 1528, but, apparently unappreciative of its possibilities, set up no claim to the territory, though they established themselves at Pensacola and claimed the land westward to the river.

Two years after preëmpting Louisiana for France, La Salle attempted to form a settlement and establish colonists, but he missed the mouth of the Mississippi and landed in Matagorda Bay, on the coast of Texas. He was murdered in 1687, and Louisiana remained *in status quo* for twelve years. In 1699 the expedition of the brothers Le Moyne, Sieur d' Iberville and Sieur de Bienville, reached the Gulf Coast and founded Fort Maurepas, at present Biloxi. This colony was moved to Mobile in 1702. Shortly after the establishment of Biloxi a fort was erected on the Mississippi River about forty miles from its mouth, and this was the first colony founded in the present State of Louisiana. Bienville became the governor and founded the city of New Orleans in 1718, naming it in honor of the Duke of Orleans, then Regent of France. Four years later this city was made the capital of the colony.



THE MACDONELL COMMUNITY HOUSE AND SCHOOL FOR FRENCH CHILDREN, HOUMA, LA.



A RURAL SUNDAY SCHOOL AMONG THE CREOLES, POINT AU CHENE, LA.

The early settlers were all French; seven vessels with colonists were sent from France in 1718, and eleven others followed the next year. New Orleans was scarcely one year old when five hundred Negroes were imported from Guinea. The colony grew in population, but not in prosperity; it was always a drain upon the treasury. Turbulent times, which included wars, intrigues, and a vain revolution for complete independence, followed the transfer to Spain. In 1800 Napoleon, desiring to create a French colonial empire in America, brought Louisiana once more under the standard of France by the secret treaty of St. Ildefonse, and it remained French until 1803, when the fear of an English invasion prompted Bonaparte to sell it to the United States. Thus it will be seen that practically the whole history of Louisiana until the consummation of the Louisiana Purchase was French. It was so strongly French, indeed, that when the State was admitted to the Union in 1812 the constitution specifically allowed debates in the legislature to be conducted in either the French or the English tongue.

IN THE ATTAKAPAS COUNTRY.

The Acadians found themselves in a wild and godless country when they landed in the Attakapas region of Southern Louisiana. It was a land of swamps and lakes, crisscrossed, even as it is to-day, by innumerable bayous,

“ . . . a maze of sluggish and devious waters,
Which, like a network of steel, extended in every direction.
Over their heads the towering and tenebrous boughs of the
cypress

Met in a dusky arch, and trailing masses in mid-air
Waved like banners that hang on the walls of ancient
cathedrals."

Sloping away from the wooded banks of these narrow bayous lay "the prairies of fair Opelousas," on which the settlers grazed their herds of cattle, frequently numbering into the thousands. Agriculture was uncertain, owing to the frequent overflows, but the culture of cotton had been started, sugar cane was already grown successfully, and a waxy sugar syrup was being produced, though the method of granulating sugar, which is to-day so profitable an industry in Louisiana, had not yet been discovered.

The entire colony had a population of 5,552 in 1766. New Orleans was the seat of government, and the largest community of the Southwest; it was fifty years old when the Acadians arrived in the territory and had grown from a hamlet of two hundred population, with about "one hundred inferior cabins, many of them inhabited by a solitary adventurer," to a town of perhaps two thousand people. These people were a mixture of five races—English, Spanish, French, Indian, and Negro—as were all those scattered throughout the colony.

In the latter part of the eighteenth century the Louisianans were a motley crew. The French had imported the Guinea Negroes. Then came the Spanish, and in making a bid for settlers they attracted large numbers of undesirables, many being fugitives from justice from the English colonies.

"As a general rule these early settlers were unmarried men; and, there being but few white women near, they decoyed the Indian women into a state of

concubinage wherever they could. Hence the origin of that class of Creoles with straight black hair, high foreheads, sharp noses, and thin lips. Many of these brunettes are handsomely formed and have beautiful countenances. Another class of Creoles in the same territory originated in a cross between the Spaniard and the African negress. In order to encourage the agriculturists on the coast the Spaniards had three thousand African slaves imported into Louisiana and sold at a low rate. All the available women of this large importation were reduced to a state of concubinage by their owners, and hence that class of Creoles with wavy hair, low foreheads, flat noses, and thick lips, with other characteristics of the African race.”²

Into this conglomerate admixture of humanity came the French exiles from Acadia to add to the general diversity. And there their children live until this day.

ROMAN CATHOLICISM AND THE CREOLES.

The Acadians from Nova Scotia were all Roman Catholics. So also were the French and Spanish settlers of lower Louisiana. The English element were mainly nothing, religiously speaking, for many of them were of an evil class, and the early Protestant missionaries often referred to the number of “infidels” among them. Thus the Roman Catholic Church secured an early and firm grip upon the Attakapas country, a grip which has not yet relaxed.

²Jones: *Methodism in Mississippi*. Volume I, pages 144, 145

Even to-day, Southern Louisiana is the most solidly Catholic section of the United States.

The poet Longfellow, in *Evangeline*, has beautifully woven the kindly ministrations of the priest, Father Felician, into his romance in an appealing way; but the truth of history and human experience cannot be gainsaid, and these universally testify to the blighting influence of the Catholic faith. It has kept in ignorance, superstition, and poverty every people on earth who came under the sway of its power. So it was and has always been in Louisiana. The bane of the Creole has been his Catholicism; it has kept him in a degree of illiteracy exceeding that of any other group in America.

The Acadians came to Louisiana, we are told, believing that diseases could be cured by wearing around the neck a nutshell containing a spider. They found typical Catholic standards of morality and religion. The Jesuits were there in force, having come in 1727 with a body of Ursuline nuns and engaged in their wonted pursuit of securing landed property; they were expelled in 1763, and their confiscated property, at the low prices then prevailing, sold for \$186,000; it "would now be considered cheap at thirty or forty millions."

Interesting light is thrown on social and religious conditions by the observations of Rev. Elisha W. Bowman, who was sent to New Orleans and Opelousas by Bishop Asbury in the fall of 1805. He reported that the few Americans living in New Orleans "may be truly called the beasts of men." Sunday was almost wholly disregarded as a holy day; it was rather "a day of general rant"; "public balls are held,

merchandise of every kind carried on, public sales, wagons running, and drums beating." The Methodist found the doors locked against him repeatedly and could only preach to the stragglers on the streets. In the Opelousas region he found a race track in connection with the Catholic Church and was informed by men whom he reproved for swearing "that the priest swore as hard as they did," kept a race horse, and played cards and danced each Sunday evening after mass. The ignorance of the people on religious subjects was so great that when Mr. Bowman mentioned "the fall of man" they inquired what he meant by the expression and asked when man had fallen.³

THE FRENCH IN LOUISIANA TO-DAY.

The Acadians and the Creoles still live among the bayous of lower Louisiana, and in St. Martinville on Bayou Lafourche they still point out the "Evangeline Tree," under which the beautiful heroine slept while her lover, Gabriel, for whom she was searching, floated in ignorance down the river. They number about 350,000; this is one-fifth of the population of the whole State, but in the southern parishes (counties) the Creoles constitute about forty per cent of the whole, while in certain parishes they are greatly in the majority.

These people are as French to-day as when they penetrated the country one hundred and fifty years ago. They speak French, and in the rural sections English is to the multitudes a foreign language.

³Bowman's report in full is printed in Jones's *Methodism in Mississippi*. Volume I, pages 148-152.

Thousands of children do not know they are Americans. Until recently the public school was called the "ecole publique," and instruction was given in French. Thus in the very heart of the South, which has ever boasted of its pure stock, we have a third of a million native-born Americans, inhabiting a space of several counties, who are as foreign as though they lived in Flanders or in Normandy. Our much-lauded "melting pot" has been absolutely impotent here.

A difference in language means a difference in civilization, for ignorance of the prevalent tongue is a barrier against all the processes of social life. The French of Louisiana are isolated from American life because they cannot read the newspapers, share in our general culture, enjoy the benefits of education, or mingle in society beyond the limits of their racial group. It is, therefore, small wonder that we find them still primitive, poor, and largely illiterate.

The Acadians—the name is now sometimes perverted into "Cajaens"—and Creoles of the country are mostly small farmers, very backward and unprogressive in their methods. Many of them continue to manufacture their own cloth, and the excellent *cotonade du pays* is in demand. They still cook on open fires and wash their clothing with ancient "battling sticks." "The women in youth are beautiful, but soon fade as a result of hardship and overworking. Girls marry early and are disappointed if they do not see grandchildren while in their early thirties. Many an Acadian or Creole patriarch enjoys eminence in the midst of his half hundred direct descendants." Longfellow says of Rene Leblanc, the Acadian notary public:



YOUNG CREOLES IN THE SCHOOL FOR FRENCH CHILDREN,
HOUMA, LA.



ALONG THE BAYOUS OF LOUISIANA, TRANSPORTING MATERIALS
FOR A NEW CHURCH AT POINT AU CHENE.

"Father of twenty children was he, and more than a hundred
Children's children rode on his knee, and heard his great
watch tick."

The allusion is strictly historical, for in the petition of the exiles to the king the cruel case of the notary is specifically cited, and it is pointed out that his family consisted of twenty children and one hundred and fifty grandchildren. The large number of children among these people makes doubly serious the backward state of their present life.

Southeastern Louisiana is the sugar cane section of the United States, and its prosperity depends upon the sugar industry. The cane is grown, for the most part, on tiny farms along the bayous. On the banks of these streams the cottages are placed closely together, and these strips are densely populated. It has often been said that one standing on the porch of a cottage may send a verbal message from mouth to mouth for sixty or eighty miles. The numerous watercourses provide means of transportation, and as a result few modern highways have as yet been constructed.

RELIGION AND EDUCATION.

In the whole State of Louisiana, according to the United States Religious Census of 1916, there are 863,067 members of all religious organizations, and of these 509,910 are Catholics. In the thirty parishes of Southeastern Louisiana the Roman Catholics number 429,922, while all other denominations and sects, including the Jewish, have but 126,799 adherents. Some of these Catholics are, of course, from the German, Irish, and general population, but of the 350,000 Acadians and Creoles it is certain that ninety

per cent are at least nominally attached to the Roman Church.

The Catholicism of this section is not the degraded kind found in South America and Mexico; yet it exhibits many of the universal features of this faith, in that it has here, as everywhere, kept the people in ignorance and superstition. The fact that these folk have lived in America since before the Revolutionary War and are still unable to speak the English language bears eloquent testimony against their priesthood.

In no other part of the United States is absolute illiteracy among the native-born whites of native parentage as high as among the Louisiana French. Most of the rural Acadians are unable to read or write any language. The percentage of illiteracy in Louisiana, one of the strongest Catholic States in the Union, is 21.9%, this being the highest in the United States and more than three and a half times as great as the average. Illiteracy among the native whites is 10.5%, Louisiana in this respect being surpassed only by New Mexico, which is even more strongly Roman Catholic. Only 75.9% of the children between the ages of seven and thirteen years attend school; this is the lowest percentage in the United States, the average being 90.6%.

When we study the educational situation in the distinctively French parishes of the southeast, the results are even more startling. Fully one-third of all the Creole and Acadian population are illiterate. In Evangeline Parish 44.5% of all the native whites are illiterate, and in St. Martin Parish the percentage is 44%. Vermilion Parish has 40.7%; La Fourche,

39.9%; Acadia, 37.7%; Lafayette, 31.4%; and St. Landry, 31.2 %. Only half of the children between the ages of seven and thirteen years in Plaquemines Parish attend school; in Point Coupee Parish, only 51.9%; St. Martin, 53.8%; St. Landry, 57.3 %; St. John the Baptist, 62.8%; Evangeline, 65.5%; and La Fourche, 65.8%. The percentages, of course, are much smaller for children between the years of thirteen and twenty.

Quite naturally an illiterate people, speaking a foreign tongue and consequently cut off from even the possibility of absorbing elements of culture, become a prey to superstition and manifold spiritual evils. The ancient custom of wearing a spider in a nutshell as a prevention or cure of disease is a case in point.

“An evidence of the imposition of a conscienceless and unworthy priesthood upon an ignorant, helpless people is shown by an incident of a year or two ago, when a man garbed and accepted as a Roman Catholic priest traveled through the parish selling amulets to the people at prices ranging from \$5 to \$50. The amulets were small silk bags filled with a powdery substance which he claimed would give to the possessor protection against all manner of misfortune. A bag was purchased and its contents analyzed. It proved to be a mixture of sugar and talcum powder.”

Such facts as those just mentioned make it plain that the southeastern parishes of Louisiana constitute a mission field, and so they are regarded by the Protestant forces of the country. This region presents all the features of a mission field—illiteracy, poverty,

superstition, backwardness, inability to speak the current language, priest ridden, under the bondage of religious ideas essentially pagan. There is here the same challenge that is presented by Brazil, Cuba, or Mexico, made doubly compelling by the fact that the problem lies in the very heart of our own country; these Acadians and Creoles are our own fellow citizens, native-born white people who have lived among us since before the United States became a nation. Peaceable, industrious, and home loving, the barrier of a foreign tongue prevents them from enjoying any part of our culture. Surely the Christian Church owes it to them and to itself to evangelize, educate, and uplift these gentle and lovable people.

METHODISM AMONG THE CREOLES.

The first missionary activity officially undertaken by American Methodism was among the Creole population of Southern Louisiana, a fact which speaks eloquently of Methodism's concern for these people. The Missionary Society of the Methodist Episcopal Church was formally organized in 1819, and its first operation was the sending of Rev. Ebenezer Brown, of the New York Conference, "to preach to the French inhabitants of the South" in 1820. The mission was a failure, for the "French people had no ready ear for the gospel, bred as they were to a distaste for it by Romanism and infidelity." Mr. Brown, however, preached to an English-speaking congregation in New Orleans, and in 1825 there was reported a Church of twenty-three white and sixty colored members.

The Methodist Episcopal Church, South, likewise

gave primary position to Creole missions; at the first General Conference, in 1846, work among the French of Louisiana was authorized, it then being called a "foreign mission enterprise." Thus has American Methodism from the very inception of its missionary organization recognized the importance of giving the gospel to this element of our population.

But Ebenezer Brown was not the pioneer of Methodism in Southern Louisiana, for the Methodist genius for entering new fields did not wait on official organization. As early as 1805 the eccentric Lorenzo Dow, who went from Mississippi into Louisiana to purchase mustangs for a trip to the Indians of Georgia, preached at several places in the Attakapas region. Dow was thus doubtless the first Methodist preacher who ever preached in Louisiana west of the Mississippi River.⁴ On his return he reported his observations to Rev. Learner Blackman, then in charge of the circuit in the vast wilderness of the Natchez country in Mississippi, and in the fall of 1805 Rev. Elisha W. Bowman was appointed to Opelousas, a charge which covered the whole of Southern Louisiana and "which had no special limits assigned to it." Bowman was the pioneer of Methodism in this region, "the man trusted with the first general reconnoissance of this outside and, in many respects, unpromising and dangerous expanse of prairies, canebrakes, pathless forests, lagoons, lakes, bayous, mud, and water, with any imaginable quantity of flies, mosquitoes, gnats, alligators, and carnivorous animals, with a sparse population, mostly of foreign descent, language, and religion."

⁴See Jones: *Methodism in Mississippi*. Volume I, 125.

Mr. Bowman reached the godless city of New Orleans and found the people absolutely impervious to his message. He was unable to obtain any foothold for Methodism, and "accordingly," he says, "I shook off the dirt from my feet against this ungodly city of Orleans and resolved to try the watery waste and pathless desert." As he left New Orleans, it is said, a citizen remarked that the city was "forever relieved from the declamations of these noisy enthusiasts." Whereupon a certain lawyer, who apparently possessed knowledge of the Methodist genius, replied "that he need express no such satisfaction at the sudden departure of Mr. Bowman; that the Methodists had reconnoitered the city by an advanced scout, and now they would never give it up as long as their itinerants could get a cowhide for a bed to sleep on, and sweet potatoes to eat." History has certainly confirmed that prophecy.

Turning to the prairies of the Attakapas country, Mr. Bowman encountered dangers and hardships untold. He covered a vast and uncharted field and at the end of the year reported seventeen white members. In no other section of the world has Methodism encountered a more stubborn resistance than in Southern Louisiana, a resistance which, while greatly slackened and ever weakening, continues unto the present day.

Notable pioneer Methodists followed Elisha W. Bowman in the Louisiana fields. In 1808 James Axley, laboring amid bitter persecution in the Opelousas region, built and furnished with his own hands Axley Chapel, the first Methodist "meeting house" in Louisiana. Men like Benjamin Edge,



OLD MISSION HOUSE, HOUMA, LA., REPLACED BY A MODERN CHURCH.



A NEW METHODIST CHURCH FOR THE ACADIANS, HOUMA, LA.

William Winans, Miles Harper, Richmond Nolley, Thomas Nixon, and Benjamin M. Drake—all well-known characters in early Methodist history—labored in the difficult Louisiana field and gradually developed a struggling district. But after the first attempts the preachers quite generally confined themselves to the English-speaking people, and the progress of the Protestants among the French was negligible. Missionary efforts continued intermittently, however. In the fall of 1819 Daniel De Vinne joined the Mississippi Conference and expressed a desire to work for the Creoles. He was sent to the Attakapas Circuit, extending five hundred and sixty-four miles from Alexandria to the Gulf of Mexico. During the pastorate he built a church in Plaquemine Brulee, on the western side of the Opelousas prairie, which was the first Protestant church in South-western Louisiana.

For nearly a hundred years Methodist missionary work among the French was barren of permanent results, so stoutly does Roman Catholicism resist a purer form of faith. When Methodism was divided in 1844, this field came to the Methodist Episcopal Church, South, and the first meeting of the Missionary Society accepted it and appointed a missionary to New Orleans. This worker soon abandoned the difficult field and joined another denomination; his report in 1846 showed but twenty-three members and thirty Sunday school students. The almost insurmountable obstacles seemed to discourage the Church, and nothing further was attempted for over thirty years, although those familiar with the deplorable situation constantly appealed for action.

In 1879 Rev. William J. Picot, a French Canadian and a Wesleyan preacher, joined the Louisiana Conference and was sent into the parishes of Iberia and St. Mary. He was assisted by Rev. Frederic Bouchard, and the two men succeeded in gathering a small band of converts and opening a day school for the children. After a year of activity Mr. Picot was forced to leave, and again the work was disbanded. In 1882 Dr. A. W. Wilson, later bishop but then Secretary of the Board of Missions, wrote despairingly: "Whether another effort shall be made or this most interesting people be abandoned to the irregular and uncertain contact with a pure Protestant Christianity in the hope that somehow they may be reached without special agencies remains yet undetermined."

After another lapse of more than a quarter of a century there appeared, in 1908, "a man of Providence" in the person of Rev. Martin Hebert (pronounced A-bear), who has at last succeeded in securing large and permanent results and enabled the French Mission to be placed upon a firm basis. Himself a Creole, he has labored for fifteen years among his own people, building upon the converts made by Mr. Picot, a small handful of whom remained faithful, and has been largely instrumental in developing a native leadership among the French.

CREOLE MISSIONS TO-DAY.

The French field of the Methodist Episcopal Church, South, is regularly embraced in the Louisiana Conference and covers the southern and south-

eastern part of the State, especially the parishes of Evangeline, St. Martin, Iberia, Lafourche, and Terrebonne. These parishes are peculiarly needy. They have a combined total population of 129,648, of which number 28% are negroes and only 0.4% are foreign born. The Creoles predominate in the white population.

In these parishes about 44% of all the people, and 37% of the whites above ten years of age, are unable to read or write; 49% of all the males over twenty-one years old are illiterate, and the percentage of illiterate women is much higher. Nearly 36% of the children between the ages of seven and thirteen years do not attend school. According to the United States Religious Census of 1916, the Roman Catholics in the five parishes number 65,869, while there are only 13,529 adherents of all other religious organizations combined.

The French mission district embraces seven pastoral charges with twenty-three Churches and a total actual membership of eight hundred. Pastors for each charge are supported by the Home Department of the Board of Missions, and the veteran Creole, Martin Hebert, is a general evangelist for the entire district. The pastors are themselves Creoles, and their services are conducted in both the French and English tongues. The development of such a native leadership for the mission has enabled Protestantism to finally lay a firm and enduring foundation for its work among these people.

Methodist missionary activity for the entire region centers largely in the city of Houma, the parish seat of Terrebonne Parish. This city, with a popu-

lation of 5,160, is situated at the junction of six navigable bayous, on the intercostal canal route, and is the center of a vast sugar-producing area. Here a strong Church has been developed and from this center a widespread evangelistic activity is carried on throughout the parish.

At Houma the Woman's Missionary Council has established a Wesley Community House which renders a large and valuable social service, especially to the women, and in 1923 there was completed the first unit of a school for French children. This school, which was nearly filled to capacity at its opening session, is destined to be a powerful factor in the uplift of the Creole people. The students are largely supported by scholarships supplied by benevolent people in Louisiana and elsewhere.

The following letter from a French child in the rural sections somewhat pathetically illustrates the prevalent situation and need and some of the methods employed by the missionaries:

I am a little French girl; my home is down in South Louisiana, near the Gulf of Mexico. I have a papa and a mamma and five brothers, but there is no school or Church near our home. We have a Sunday school at our house, however. The missionaries from away off at Houma came to our house in a car, in a Ford car, the first car I ever saw, and we all thought it very wonderful. All the people around meet for Sunday school at our little house. We never have chairs enough for them all, and my papa has to bring in long boards and put them between the chairs, so that all the people may sit down. Sometimes there are so many of them that they just can't get in the room, and many of them must stand outside and just look in the window. Then the missionary stands up and reads something that is printed on a cloth. The people cannot read, so the missionary says a verse, and then they

all say it after him. We always sing, too, at Sunday school; some of the songs are very pretty, and I can sing them, but some of them are in English, and they sound very queer. The young ladies, who are called deaconesses, show the children beautiful pictures and tell them about God. Sometimes the missionaries bring nice big packages in the automobile, and there are lovely things for the folks who are sick and for the children who are hungry. Sometimes we are allowed to sit in the missionary Ford; the deep seats are so soft and fine. After awhile the ladies shake hands with everybody and get into their car and drive away. After that there is nothing to do but wait until next Sunday. But the most wonderful thing has happened to me. One day my father had a long talk with the missionary at Houma about me, how he wanted me to grow up to be a real Christian woman, and to be a help to my people, and now I am at Houma, in the Wesley House, the home of our friends, the deaconesses. I live with them, just as though I were their little girl, and they teach me how to do things about the home and help me with my lessons. I go to the school and am learning to speak English, but it is very hard.

THE FUTURE OF THE ACADIANS.

It has been more than a century and a half since Acadian refugees found a haven in the swamps of Louisiana. They have never departed. No more peaceable citizens can be found anywhere in America; they were Americans long before the United States existed as a nation. They are religious, according to their opportunities and intelligence. And yet these people, desperately poverty stricken in the heart of the country's richest sugar-producing region, cannot speak the English language, half of them are unable to read or write, their social conditions are those of the eighteenth century, and they are completely isolated from the culture of the country. Still fettered by the curse and superstition of Roman-

ism, they exhibit the backwardness, ignorance, and degradation which attends the Catholic system in every land on earth where its sway is undisputed.

No mission field, not even the heathen lands, has presented more difficulties to the Methodist missionary than the French field of Louisiana. A hundred years of constant and self-sacrificing effort has resulted at last in one district fully manned by native leaders and eight hundred members of the Churches. This result has been secured in the last fifteen years, and to-day the work goes forward by leaps and bounds. An entering wedge has been thrust into the solid block of Catholicism, and it is gradually yielding. It now remains to prosecute the work vigorously, man it with trained preachers and workers, erect chapels for the ever-multiplying congregations, and provide agencies of education and social service for the people, especially the children.

Great advances have been made possible by the funds of the Missionary Centenary Movement, and when these are no longer available the Home Department of the Board of Missions will face the necessity of securing elsewhere the money with which to support and further develop the vital work of the French field. Much of this support will no doubt be provided by the system of Specials, by means of which individuals and organizations may assume the responsibility for given missionaries, chapels, and all the other items of work among the descendants of the Acadians. No more appealing or worthy cause can anywhere be found than that of giving the full benefits of our civilization and religion to our Creole fellow citizens.

III.

HELPING THE NEGRO UPHILL.

CALIFORNIA has alarmed the nation with a hue and cry anent the "Yellow Peril" because of the presence of 71,952 Japanese in her population of 3,426,861, about 2% of the whole. Yet in Mississippi two counties have more Negroes than the total number of Japanese in the whole State of California. In these two counties 90% of all the people are black. In both Mississippi and South Carolina more than half the population are colored. The average of Negroes to the total population in the twelve distinctly Southern States is 32.5%, while in all the States outside the South and Southwest the average is but 1.7%.

Thus is indicated the distinctly Southern nature of the race problem in the United States. Every "Southerner" lives constantly in its presence; he could not evade it if he would, for he faces it hourly on the streets, in business, and in the home. It has a sobering effect upon him when he gives himself to serious reflection. With him it is a vital fact to be practically met rather than a theoretical subject for academic discussion, and it is to his credit that he is meeting it fairly and squarely and making progress in its solution, even though the ultimate goal of his efforts is not yet clearly in view. Prejudice there is, and inequality of opportunity. Yet clashes are rare and enmity almost wholly absent. It is doubtful if

similar numbers of persons so radically different in race ever dwelt together in more nearly perfect harmony.

THE BEGINNING OF SLAVERY.

In thinking of the Negro, let us remember that he did not come to us of his own free will and accord. If there is a problem with unpleasant features, no iota of the blame for it can be laid at his door. He did not seek us. On the contrary, we sought him. And all the distress he has caused us is not comparable to the manifold miseries we have laid upon him. For what people has suffered as the American Negro has suffered?

We read of Negroes in the records of the voyages of Columbus to America. They were in the West Indies by the year 1500. In 1517 Charles V of Spain granted a license for the importation of four hundred Negroes to America, and thus began the slave trade as an industry to the West Indies. Their first introduction to what is now the United States was in 1525, when a colony was established near the present site of Jamestown, Va. On account of the harsh treatment accorded them, these slaves rose in insurrection, burned the houses of their masters, and thus broke up the settlement, both Spanish and Negroes returning to Hayti.

Slavery as an institution was first introduced in the English colony of Virginia in August, 1619, when a Dutch vessel brought twenty Negroes to Jamestown and sold them. It was established in Massachusetts about 1636, and in New York—then under Dutch rule and called New Netherlands—about 1650. From these beginnings slavery spread to the other colonies.

Before the beginning of the eighteenth century Negro slavery did not spread rapidly. There were other slaves in America, hence the colonies did not so greatly need the blacks. Many people are not aware that serfdom existed here before the coming of the Negroes in large numbers. Many Indians were in servitude, as were also large numbers of white persons.

"In the hard times pressing upon them many Englishmen, hearing of the great undeveloped country of Virginia, determined to try their lot across the seas. Hundreds, however, were too poor to pay for their transportation, and accordingly sold themselves into servitude for a number of years to pay for the transfer. More important from the standpoint of the system of servitude itself, however, was the number of persons brought hither by involuntary means. Political offenders, vagrants, and other criminals were thus sent to the colonies, and many persons, especially boys and girls, were kidnapped in the streets of London and 'spirited' away."¹

Negro slavery supplanted the indenture of the Indians and whites because of its perpetual nature and the impetus given to it by the British slave traders. It grew by leaps and bounds in the eighteenth century. By 1708 there were 12,000 Negroes in Virginia, and by 1774 the number had grown to 200,000, or 14% of the total population. In 1720 South Carolina had 3,000 more blacks than whites, a total of 12,000. When the first census was taken in 1790 there were 757,208 Negroes in the country,

¹ Brawley: *A Short History of the American Negro*, page 15.

697,897 of these being slaves. The percentage of colored people in the population then was 19.3%; the percentage has never been higher than that, having been lower at every census save two.

Slavery received its greatest impetus near the close of the century as a result of the invention of spinning machinery, the steam engine, and the cotton gin. Cotton became the staple Southern crop, the great plantations developed, and slave labor became indispensable. In the North, where Negro labor was not so imperatively demanded, an abolition sentiment was growing. Hence slavery became a distinctly Southern institution.

It did not develop in the colonies without much opposition. Germantown, Pa., protested against it as early as 1688. Benjamin Franklin was president of an antislavery society in 1774. Washington, Jefferson, Patrick Henry, and John Adams all desired its extirpation. Economic considerations, coupled with the cupidity of British traders, triumphed, however; before 1772 Virginia passed thirty-three laws against the introduction of slaves, but every act was disallowed by England.

WHENCE CAME THE NEGRO?

Most of the Negroes brought to America were captured along the African coast east of the Niger River and brought hither by slave traders operating under British licenses. One of the first Englishmen to engage in the business was Captain John Hawkins, whose achievement was regarded so noteworthy that he was knighted by Queen Elizabeth, who gave him a crest bearing the design of a bound Negro. Strong

companies, such as the "Company of Royal Adventures" and the "Royal African Company," were chartered for the trade, and after 1698 private individuals were allowed to engage in it. A clause of the Treaty of Utrecht, in 1713, gave England a monopoly on the slave trade with the Spanish colonies in America.

At this distant date we can scarcely imagine the horrors of the slave trade. The captain of a slave vessel resorted to many methods of securing his cargo. Raids were made inland and the Negroes were carried off bodily. Bargains were made with tribal chieftains for prisoners captured. The natives were enticed on board the vessel by various means. Settlements of Europeans were established along the coasts, and these "slave factories" stimulated the natives to slave hunting, purchased the captives, and held them until the arrival of the vessels.

The horror of transportation has been thus described: "Once on board the slaves were put in chains two by two. When the ship was ready to start, the hold of the vessel, whose ceiling might be four feet from the floor, would be crowded with moody and unhappy wretches, who most commonly were made to crouch so that their knees touched their chins. There was one entrance to the hold, and there were small gratings on the sides. The clothing of a slave, if there was any at all, consisted of a rag about the loins. The food consisted of rice, yams, beans, or soup, and sometimes bread and meat; but the cooking was not good, nor was any care taken to see that all the slaves were fed. The supply

of water was limited, a pint a day being a generous allowance. For exercise the slaves were made to dance to the lash, and in order that they might be less gloomy they were also frequently forced to sing. The rule was to bring them on deck for an airing twice a day, about eight o'clock in the morning and four in the afternoon.

"On board the vessel not all the slaves were quiet by any means. Many instances of stubborn resistance are on record. Sustenance was frequently refused in order that death might be hastened. Sleeping conditions were horrible. Throughout the night the hold resounded with the moans of those who awoke from dreams of home to find themselves in bonds. The women frequently became hysterical, and both men and women sometimes became insane. Fearful and contagious diseases sometimes broke out. Smallpox was one of these. Much more common was ophthalmia, a frightful inflammation of the eyes. A blind (hence worthless) slave was generally thrown to the sharks. Many of the victims would embrace any opportunity that might be presented to leap overboard in the hope (that universally prevailed among them) of being taken back to Africa. The sanitary conditions of the vessel can better be imagined than described. The slaves, bound for hours together, wallowed in inconceivable filth. The putrid atmosphere, sudden transition from heat to cold, and melancholy increased the mortality among a people naturally light-hearted; and frequently when morning came a dead and a living slave were found shackled together. A captain always counted

on losing on the voyage one-fourth of his cargo of slaves."²

Arriving in America, the slaves were sold at auction. The price of adults usually ranged from \$125 to \$200, but after the invention of the cotton gin prices rose rapidly. Immediately before the Civil War able-bodied men and women not infrequently brought from \$1,000 to \$1,500.

THE NEGRO AS A SLAVE.

Under slavery the Negro was, of course, a chattel and was sold and resold as such. The institution was an evolution, and the condition of the slave and the attitude of his owner and the law toward him greatly improved from the time Negroes were first transplanted until emancipation. But at best his lot was a hard one. He had no legal voice. Illiteracy was practically universal, the number of those who, by hook or crook, learned to read and write was negligible. If the slave had a wife and children, he was liable at any moment to see them torn from him by sale and removal. He could be, and sometimes was, beaten by his master or a professional slave whipper for offenses; however, the lurid stories of cruelties practiced upon slaves were mostly exaggerations or inventions, the preponderance of well-informed testimony agreeing that the masters were nearly always humane men who treated their slaves kindly.

The laws varied in different States, but everywhere they accorded some protection to the slave.

²Brawley: *A Short History of the American Negro*, pages 47-49.



A FAMILIAR SCENE IN "THE LAND OF COTTON," WHERE MULTIPLIED THOUSANDS OF NEGROES LABOR IN THE FIELDS.

He was entitled to support in old age and sickness, and thus he was made secure. He could testify in cases involving other slaves. He was entitled to some free time, adequate food, and religious instruction. No master held power of life or death over a slave, and laws against his murder were severe. In some States he was allowed the same rights as an apprentice, and in many provision was made whereby he might purchase his own freedom.

Not all Negroes were slaves. The first census, in 1790, showed that there were 59,311 free Negroes, this being 8% of all colored persons; this number increased rapidly, there being 319,599 free blacks to 2,009,043 slaves in 1830, while in 1840 the free Negroes numbered 386,235 and the slaves 2,873,348. These had been freed by their masters or had purchased freedom; many of them were mulatto descendants of Negro slaves and indentured whites whose period of servitude expired at about thirty years of age.

These free Negroes constituted a greater practical problem than the slaves themselves. They possessed no greater degree of culture than their brothers in bondage, and a great volume of testimony shows that crime and misery were rampant in their ranks. President Dew, of William and Mary College, declared that "taken as a whole, the free blacks must be considered the most worthless and indolent of the citizens of the United States. . . . Throughout the whole extent of our Union they are looked upon as the very drones and pests of society." In 1832 a colony of free blacks was expelled from Ohio as vagabonds and nuisances, and the citizens of New Haven,

Conn., suppressed a college for them on the ground that their increase in the community was an evil.

In 1835 the Judiciary Committee of the Ohio Legislature presented a report, which was agreed to unanimously, setting forth facts relative to the free Negroes, as follows:

In Massachusetts they are 1-74th part of the population, yet they are in the proportion of 1-6 of the convicts in the State prison; in Connecticut, 1-34th part of the whole, 1-3 of the number in the penitentiary; New York, 1-35th, and 1-4 of the convicts; New Jersey 1-13th, and 1-3; Pennsylvania, 1-35th, and 1-3. In Ohio the black population is 1 to 115 whites; convicts 7 to 100. Vermont, by the census of 1820, contained 277,000 souls; 918 were Negroes. In 1831 there were 74 convicts in the prison, and of these 24 were Negroes. When compared with what is reported of the proportion of Negroes in the prisons of the slave-holding States, it is shown that the proportion of Negroes in the penitentiaries of the free States is in the ratio of more than ten to one in favor of the slave-holding States.

On hundreds of plantations the relations between masters, mistresses, and slaves was admirable and even affectionate. Frequently the mistress personally nursed the slaves in illness. Many slaves and their children learned to read and write from the masters' boys and girls visiting in the cabins. Often the slaves came daily to the "big house" for family prayers. In the distribution of presents many masters never forgot the slaves. As old age came on the slave became the object of increased affection, and the tenderness of the relations between the old "uncles" and "mammies" and their "white folks" has become the theme of song and story, a priceless heritage of the South.

Most remarkable was the loyalty of the slaves dur-

ing the Civil War. White men and boys alike were under arms and far from home; in many sections an able-bodied white man could not be found in a day's ride. The women and children were left alone upon extensive plantations. For four years the slaves had control of their masters' lands and homes, and the trust was not betrayed. These poor and humble blacks guarded the property, planted and harvested the crops, and protected the inmates of the "big house" with their lives. They "wept for the slain of the household and rejoiced with the fullness of joy when victory perched upon the banners of their owners." The fidelity of the great body of slaves in these trying times is one of the marvels of history and is held in tender remembrance by all true white men of the South.

The whole idea of human bondage is to-day repugnant to all men, and nowhere is that sentiment more deep-seated than in the South. Slavery cursed the South, but its blight fell more severely upon the white man than upon the black; for the former still suffers from it, while the latter made through it the only advance his race has ever made. Slavery was not an unmixed evil. It is doubtful if any people ever lived as free from want or on a higher moral plane than did the people of the old South, black and white alike. This fact is beyond dispute, that the system of slavery took the Negro from the rankest paganism and inured him to the ways of Christian civilization, and the slaves and their descendants are the best specimen of the African race ever developed in the whole course of history. Those Africans who never experienced it are pagan to-day.

THE NEGRO AND HIS RELIGION.

The Negroes captured on the African coasts and brought to America as slaves represented the lowest form of paganism then found in the world; though one was occasionally found who had a rudimentary knowledge of Mohammedanism and could even read the Koran, such an exception was exceedingly rare. They jabbered in various tribal dialects, but had no written language. Ignorance was dense; superstition was dismal; illiteracy was total.

In the early years there was little improvement. In some colonies it was a crime to teach a slave to read. A prevalent idea that "neither Christian brotherhood nor the law of England would justify the holding of Christians as slaves" prohibited any serious attempts at missionary work in the first decades of the seventeenth century. People gradually lost these scruples, however, and in 1667 Virginia expressed the current opinion by enacting a law to the effect that conversion and baptism did not automatically free a slave.

Some attention seems to have been given to the spiritual condition of the slaves on the part of the English Church early in the seventeenth century. In 1661 an association "for the Propagation of the Gospel amongst Heathen Nations of New England and the Parts Adjacent in America" was formed in England, but it accomplished nothing. It was followed in 1701 by "the Society for the Propagation of the Gospel in Foreign Parts," and under this Society some beginnings were made. The Society sent out its first missionary in the person of Rev. Samuel Thomas, in 1702, who reported "that he had taken

much pains also in instructing the Negroes, and learned twenty of them to read." His successor had by 1714 baptized and received as communicants eight colored persons.

The Society's missionaries were sent to the whites and regarded their work for slaves as a side issue, hence no permanent results were accomplished. Bishop Berkeley, writing in 1725, thus remarks:

Now the clergy sent over to America have proved, too many of them, very meanly qualified, both in learning and morals, for the discharge of their office. And, indeed, little can be expected from the example or instruction of those who quit their native country on no other motive than that they are not able to procure a livelihood in it, which is known to be often the case. To this may be imputed the small care that hath been taken to convert the Negroes of our plantations, who, to the infamy of England and scandal of the world, continue heathen under Christian masters and in Christian countries, which would never be if our planters were rightly instructed and made sensible that they disappointed their own baptism by denying it to those who belong to them.

The Moravians were the first to undertake missions exclusively for the slaves. Peter Boehler came to Georgia in 1738 for that purpose, but this colony had not then established slavery and the mission failed. In 1747 and 1748 the Moravians made tours from Pennsylvania southward preaching to the slaves, but they encountered the opposition of the planters, who preferred to have their own preachers minister to their Negroes.

After the separation of the colonies from England the Churches in America were thrown upon their own resources, and as they developed in strength they

gave increasing service to the slaves. All of the denominations preached to them and many recognized Negro preachers or exhorters. At first the slaves attended the services with the whites, a corner or a gallery being reserved for them, and this custom prevailed widely until after the Civil War. But Negro Churches were also established. Colored Baptist Churches were founded in Georgia as early as 1775. In Philadelphia the St. Thomas Episcopal Church was organized in 1791, and the Zion Methodist Church shortly thereafter.

The Negro, with his strongly emotional nature, was, as he still is, easily attracted by religion. By thousands they accepted Christianity. In their dismal ignorance they knew little of its deeper import. Often their worship took the form of a frenzied emotionalism. Frequently it had little moral content. False ideas could only be corrected by a growth in knowledge. In every white congregation in the South before the Civil War could be seen the devout and godly slaves. Some of the Negro exhorters developed remarkable native ability. As early as 1816 Richard Allen, a slave who had become a Methodist preacher in 1782, withdrew from the Methodist Episcopal Church and organized the great African Methodist Church, becoming its first bishop. In 1820 the African Methodist Episcopal Zion Church was organized. Thus long before the Emancipation Proclamation the Negroes had developed intelligent religious leaders and projected strong and lasting organizations.

METHODISM AMONG THE SLAVES.

In 1758 John Wesley made his first African convert, a slave woman belonging to a West India planter then in England, and this conversion was the means of planting Methodism in the West India Islands. On his last visit to America in 1769 George Whitefield brought Cornelius Winter to be a missionary to the slaves, but this young man, discouraged by opposition and the lack of success, returned to England without securing permanent results.

Methodism was introduced into the colonies in 1766, and the first missionaries sent out by Mr. Wesley arrived in 1769. These preachers, as well as the lay preachers who preceded them, were diligent in presenting the gospel to the slaves when opportunity offered. Mr. Pilmoor, writing to Wesley in 1770, said: "The number of blacks that attend the preaching affects me much." About 1773-76 a Methodist revival swept parts of Virginia and North Carolina, and everywhere the Negroes attended, sometimes sitting in the chapels with the whites and often standing outside about the doors and windows. These were greatly influenced by the gospel. In 1780 the Conference, meeting in Baltimore, instructed the preachers to personally meet the colored people, "and not suffer them to stay late and meet by themselves."

When the first Methodist Church was built in New York in 1768 the names of several slaves appeared on the subscription list. One of the most famous and useful of the early preachers was "Black Harry" Hosier, Asbury's Negro servant, who accompanied Asbury,



OLD-TIME SLAVE CABINS ON THE PLANTATION OF GENERAL
BEAUREGARD NEAR NEW ORLEANS.



AN ANCIENT NEGRO "MAMMY" IN HER SQUALID SURROUNDINGS,
GREATLY IN NEED OF UPLIFT.

Coke, Whatcoat, Garrettson, Jesse Lee and others on their itinerating tours and preached with great power to black, and frequently to white, congregations. The records show that the Methodists achieved greater results among the slaves in this early period than any other denomination, although this may be largely due to the fact that other bodies did not report their colored converts separately. The first return of colored Methodists was made in 1786, at which time the Church had 18,791 white and 1,890 colored members. The next year the negro membership had increased to 3,893, and in 1790 there were 11,682.

The Conference of 1787 urgently instructed the preachers to project a great evangelistic effort for the conversion of the slaves. The same year the Cumberland Street Methodist Church, at Charleston, S. C., erected a new building with a gallery for the slaves. Other congregations followed its example, and thus was developed the practice which prevailed everywhere in the South until after the Civil War. Bishop Asbury was so impressed by the religious zeal of the colored Methodists of Charleston that he wrote: "Religion is reviving here among the Africans. These are poor; these are the people we are more immediately called to preach to."

In 1793 there were 16,227 colored Methodists in this country; but succeeding years registered a decline in spite of the great revivals. The white membership likewise declined. This decrease was caused by the secession of James O'Kelley and his followers in 1792-93 and by the tendency on the part of the Negroes to draw apart from the whites and unite with

the independent colored Churches now beginning to appear. The shrinkage continued until 1802, when 18,659 colored members were reported; from this date the growth was steady until 1815, when the number was 43,187.

The year 1800 was notable for the erection of Zion Methodist Church in New York, the first to be completed for the exclusive use of Negroes, and the ordination of Rev. Richard Allen, of Philadelphia, the first colored Methodist preacher to receive orders. Allen rose to a place of influence among his people, and in 1816 he led a secession of Negro Methodists, organizing the African Methodist Episcopal Church, and became its first bishop. This denomination attracted a large number of colored people into its fold and caused another period of decrease in the number of blacks in the Methodist Episcopal Church.

During the early period of this evangelistic activity among the Negroes the Methodist preachers met the opposition of the slave owners and a considerable section of the white population generally. Many of the preachers were abolitionists, and much of the opposition was on this ground, but some persons looked askance at the very idea of Christianizing and teaching the slaves. Persecution was not unknown. Coke was indicted in Virginia as an incendiary. Rev. William Meredith was imprisoned in North Carolina, and his church was burned. Rev. George Doherty was almost drowned in South Carolina, and in the same State Rev. Samuel Dunwoody was forced to preach to the Negroes in the swamps at night by the light of the moon.

This opposition gradually passed, however, and

soon the owners of the great plantations were clamoring for preachers to be sent among their slaves. Hon. Henry Dorsey Gough was converted by hearing the prayers of his own slaves, and he built a chapel on his estate near Baltimore in which the family, friends, and slaves worshiped together and where Methodist services were held every Sunday; and it was through the interest of influential Southern planters that Methodism launched its most far-reaching program for the salvation of the slaves.

THE PLANTATION MISSIONS.

By the beginning of the nineteenth century great plantations had developed in the South, and on these many thousands of Negroes labored as slaves. Everywhere these poor people were the objects of missionary endeavor; they were welcomed to the white churches, and in many places houses of worship were erected for their exclusive use. Opposition had disappeared, and the planters themselves became solicitous for the spiritual welfare of their own slaves. At the close of the first quarter of the century, therefore, there began the plantation missionary movement, the plantations being organized as regular circuits and preachers being sent to minister to the slaves thereon.

In 1829 the Hon. Charles C. Pinckney, of South Carolina, launched this movement by delivering an address before the Agricultural Society of his State and insisting upon the religious instruction of the slaves. This address was published and widely circulated, exercising a large influence. The Methodist Episcopal Church at once responded, and the same

year the Missionary Society of the South Carolina Conference sent Rev. John Honour to the slaves on the plantations south of the Ashley River and Rev. John H. Massey to those south of the Santee. These were the first plantation missionaries regularly appointed as such, although Rev. George W. Moore had previously paved the way by preaching to the slaves on the plantation of Mr. Charles Baring. The Superintendent of Missions of South Carolina was Rev. William Capers, later a bishop of the Methodist Episcopal Church, South, and justly famed as the founder of missions to the slaves. He had long possessed a passion for service among the Negroes, and under his direction South Carolina took, and always retained, the leadership in a movement which swept the South.

Mr. Honour died soon after his appointment and was succeeded by Rev. George W. Moore. Another mission was established on the Savannah and Broad Rivers with Rev. James Donnelly in charge. At the end of the second year—in 1830—the three workers reported a colored membership of 1,077 in the missions.

Thus launched, the plantation missionary movement grew rapidly and spread to other Conferences. Georgia followed the South Carolina example in 1831 and the Tennessee in 1832. By the close of 1833 these three Conferences had 17 missionaries at work on 15 plantations, with 4,000 colored members in full connection, 2,000 more on probation, 800 children under regular catechetical instruction, and 150 preaching places reaching nearly 20,000 slaves. All this, of course, represented work in addition to

that being done by all the pastors among the slaves of their parishes. Altogether there were more than 70,000 colored Church members at this time.

In 1834 the Mississippi Conference established plantation work. Alabama followed in 1836, Kentucky and Arkansas in 1837, Memphis in 1840, Baltimore and Virginia in 1841, North Carolina in 1842, and Florida in 1844. Thus at the time Methodism was divided over the issue of slavery the South was covered with plantation missionaries preaching the gospel exclusively to the slaves. In 15 years this work had grown from 2 missions with 417 members to 68 missions with 71 preachers and 21,063 members. The amount thus expended in 1844 was \$22,379.25, and since the beginning in 1829 a total of about \$250,000 had been invested in this plantation service. There were, in addition to the members on the plantations, 65,000 colored Methodists in the cities and large towns. One colored charge in Charleston had 3,742 members and another at Baltimore numbered 2,600.

With practical unanimity the planters welcomed the missionaries and were liberal in their support. Some land owners built chapels for the slaves, and others paid outright the salaries of missionaries sent among their servants.

THE SLAVE'S RELIGION.

Evangelistic work among the Negroes at that time was beset with many discouragements owing to the illiteracy, the superstition, and the general backwardness of the slaves. Fresh from the most degraded barbarism, these people were with difficulty

made to understand the fundamentals of Christianity. Wildly emotional, their religious services were prone to become mere orgies of unrestrained frenzy. The Negroes did not always connect religion with morality; but they were—and are to-day—“incurably religious.” On one island a missionary found Negroes whose only religious exercise consisted in fervent praying to the sun as it came up and went down. Rev. George W. Moore reported that the people would sometimes fall at his feet, throwing their arms about his limbs as if to worship him. Women sometimes felt themselves to be witches and thrived in the practice of the voodoo arts.

The missionaries struggled to enlighten and save these poor people, and some remarkable characters were developed among them. No more interesting story can be told than that of the deeply pious and ever-faithful Christians of the Southern slave cabins. Bishop Capers thus wrote concerning an ancient Negro of Charleston, Castile Selby:

The weight and the force of his character were made up of humility, sincerity, simplicity, integrity, and consistency; for all of which he was remarkable not only among his fellows of the colored society in Charleston, but I might say among all whom I have ever known. Love of order was a ruling passion with Daddy Castile; not only was the house he lived in and the few inferior articles of furniture it contained kept in order—that is, clean and to rights—but there was order in that old tarpaulin hat and well-patched linsey-woolsey coat, which marked the old cartman as he trudged the streets from day to day with his old bay horse and well-worn cart hauling wood; and then there was order in that clean, unpatched, but still linsey-woolsey coat, and that blue-striped handkerchief tied about his head, in which he was to be seen at the house of God, morning, afternoon, and evening, on the Sabbath day.

If I ever knew one who was so completely satisfied with his condition as to prefer no change whatever, that man was Castile Selby. His dwelling might have been better, his apparel better, and he might have relieved himself of much fatigue and exposure, but he deemed it unbecoming. "No, master," he said, "these old clothes make me quite comfortable. They just suit my business, and so they just suit me. Don't you see how our colored people are turning fools after dress and fashion, just as if they were white? They want somebody to hold them back. I dress for my color. Besides that, sir, how can I take what the Lord is pleased to give me to do some little good with and put it on my back?"

But it was his indefatigable industry, not allowing of a reasonable suspension of his labors in bad weather, which most frequently induced our most friendly disputes.

"Well, well, Father Castile," I would say, "out again in the rain with that old coat! Why in the world will you expose yourself so? You ought to be at home; and do, pray, now go home and keep yourself comfortable."

"For your sake, sir, I would go home, but several families are looking for me to haul them wood to-day, and I must not disappoint them. There are too many lazy people rusting out for me to lie up because it rains a little. I can't help working, sir, and I don't want to help it. It is the lot it has pleased God to give me, and it suits me best."

As the infirmities of age increased on my old friend, and while his habits of continual industry seemed indomitable, I became anxious about him; and after conversing with several of our brethren, and finding them of my own mind with respect to him, I determined to adopt a course which I supposed must prove effectual.

"Now, my old friend, said I, "we want you to sell your horse and cart immediately and use the money as you think proper. You shall want for nothing. And let it be your only business to help all the souls you can to heaven."

"Ah, master," said he, "the very thing you would do for me to make me useful would hinder more than it would help me. It would make some envious, some would call me 'parson,' and say the white people had spoiled me; and nobody would



HAYGOOD HALL, THE ADMINISTRATION BUILDING OF PAINE
COLLEGE, AUGUSTA, GA.



A CLASS IN GARDENING AT PAINE COLLEGE, AUGUSTA, GA.

take me to be the same Castile I have always been. There is nothing better for me than this same old cart."

On the Washington Circuit in Texas lived an old Negro, Uncle Mark, who was so respected as a preacher that the planters paid his master for the old man's time, that he might travel and preach to the slaves. And when the master removed from the community, the planters, unwilling to lose Uncle Mark, purchased him and deeded him to three white preachers in trust for the Methodist Episcopal Church, South.

THE DIVISION AND THE WAR.

In 1844 came the lamentable division of American Methodism over the question of slavery. The issue did not concern the nature of slavery, for both the North and the South agreed that it was an evil; the question was how best to meet the practical situation. Slavery was an accepted institution in the South, and the laws of many States forbade the freeing of slaves. The radical abolition wing of the Church insisted that nonslaveholding be made a condition of membership. This would, of course, have wrecked the Church in the South by depriving it of members and outlawing it in public sentiment. The South contended not for slavery, but for the privilege of preaching the gospel to slaves and whites alike.

Bishop James O. Andrew had by death and marriage become a slaveholder. Under the law he could not free his slaves, but he had declared his willingness to do so when possible or allow them to go to free States, and he had by deed secured to his wife

the slaves owned by her previous to their marriage. No personal blame for slaveholding attached to him, nor could he extricate himself under the law from his unpleasant predicament. His character was without a flaw, and few men had been more diligent in evangelizing the slaves. It was irony that one of the slaves' best friends should have been the immediate cause of a division in the Church over the question of slavery.

The General Conference of 1844 deposed Bishop Andrew by a simple vote without a trial and without preferring charges, by a resolution providing that he desist from exercising the functions of a bishop while connected with slavery. The very life of the Church in the South was involved, and this was freely recognized on both sides. If the Southern delegates submitted to the deposition of a bishop, a preacher, or a member merely for being a slaveholder when the laws of the State would not permit emancipation, such submission would have sounded the death knell of the Church in the South.

They could not and would not submit, and the result was a division of the Church under an instrument known as the Plan of Separation. This instrument the Northern branch repudiated in 1848, but it was later upheld in every point by the unanimous opinion of the United States Supreme Court. The Southern delegates met in Louisville in May, 1845, and set up the Methodist Episcopal Church, South, and its first General Conference assembled in Petersburg, Va., one year later.

The real attitude of Southern Methodism to the Negro at the time of the division is indicated by the

fact that it then had in its fold 125,000 colored members, "a larger number of practically heathen converts than all the missionary societies of America had gathered upon all the fields of the heathen world." At the first General Conference plans were laid for the prosecution of the work of evangelism among the slaves, to which the Church felt providentially called. Bishop Andrew, the innocent cause of the division, declared, "Whatever becomes of the other mission work, we will never abandon our Negro missions," and his words became the general sentiment of the newly organized Church.

The division removed the last vestige of suspicion from the minds of the planters, who were convinced that these Methodists had no intention of interference in civil affairs. The missionaries were more eagerly welcomed, they secured a readier access to the slaves, and money for support came pouring in. Soon the whole South was alive with missionary activity. Not only the plantation missionaries, but the regular pastors, the masters and mistresses of the slaves, even the boys and girls, became evangelists and teachers. In one instance the governor of his State went from cabin to cabin on a plague-infested island ministering to the stricken colored people.

In four years the colored membership of the Methodist Episcopal Church, South, leaped from 125,000 to 156,000, and in 1859 there was an additional net increase of more than 7,000. The growth was steady. At the outbreak of the Civil War there were 207,000 slaves enrolled on the register. There were 327 plantation missionaries devoting their whole time to the Negroes, and on the plantations alone nearly

80,000 members had been gathered. The budget for this work was more than \$86,000.

Then came the tocsin of war. Church and state alike were disorganized and chaotic. Between 1861 and 1866 many Annual Conferences could not hold their sessions. The South was overrun by invading armies, and the regular operation of Church activity was an impossibility. Congregations were abandoned, preachers and members called to arms, churches destroyed, and the work disrupted.

In this trying period it is a remarkable fact, one that should thrill the heart of every Southern Methodist, that the Church continued faithfully its ministry to the slaves even in the midst of the devastating war. "During 1862, when the guns of an invading army were thundering at her doors and every sinew of finance strained to its utmost tension, the South, through the Southern Methodist Church alone, paid out of her treasury for the evangelization of her slaves \$93,509.87." In 1864, though practically paralyzed, the Church paid \$158,421.96 for the same purpose, and when pauperized and prostrated, during the last year of the struggle, \$80,000 was raised for the spiritual regeneration of the lowly people whose presence had been the cause of the internecine strife.³

It was not until 1866 that all the Annual Conferences could again take up their regular routine. The disorganization and confusion were complete. When the smoke of battle cleared away it was found that of the 207,000 colored members only 78,742 remained.

³See Harrison: *The Gospel among the Slaves*, pages 312, 316.

The freedmen had scattered, in many cases seduced from the Southern Methodist fold by fanatical carpetbaggers, who inflamed the worst passions of the illiterate blacks. As the reconstruction policy developed and the already pauperized white people were subjected to added indignities, the number of Negroes remaining faithful to the Church steadily declined, while active evangelistic work was rendered impossible. In 1867 the colored members numbered 54,172, in 1868 it dropped to 32,085, the next year found 19,686, and in 1870 there remained only 13,263.

In 1870 the colored members were set apart into a separate ecclesiastical communion and given the full responsibility of their own Church government. Nearly 8,000 remained in the Methodist Episcopal Church, South; but the number gradually declined, and but few remain to-day. Until 1898, however, the Church reported its Negro communicants in their own separate column.

THE COLORED METHODIST CHURCH.

The first General Conference after the war, in 1866, empowered the bishops to organize separate Annual Conferences for the colored members and, if advisable, to erect for them a General Conference. By 1870 eight Annual Conferences had been organized, and the General Conference that year provided for definite action in establishing an independent Church of the colored members. At a meeting held in Jackson, Tenn., December 16, 1870, the action was consummated and the Colored Methodist Episcopal Church in America came into being. W.

H. Miles and R. H. Vanderhorst were elected and ordained as bishops for the infant Church and a Discipline was adopted. All trustees of the Methodist Episcopal Church, South, holding property for the use of colored people were instructed to turn said property over to the Colored Methodist Church when asked to do so. Thus started, the new Church soon attracted back many of the former members of the Methodist Episcopal Church, South, and enjoyed a rapid growth. In four years the organization reported 4 bishops, 15 Annual Conferences, 607 traveling preachers, 74,799 members, 535 Sunday schools, 1,102 teachers, 49,955 students, and a periodical with 1,500 paid subscriptions.

The Colored Methodist preachers had assured the General Conference of 1870 that "the confidence and trust reposed in us shall never be betrayed," and the white Methodists, after the new Church had been formed, declared that "our interest in this cause has not ceased, our responsibility has not ended." Thus the mutual relations stand to-day. Always the white Methodists of the South have regarded the Colored Methodist Church as the peculiar object of their affectionate care; always these descendants of slaves have leaned upon these descendants of their fathers' masters. It is a beautiful relation and profitable for both.

The Colored Methodist Episcopal Church to-day has 3,516 Churches wherein 2,643 preachers minister to a total membership of 366,313. Its headquarters still remain at Jackson, Tenn., the city wherein it was organized, and its activities are directed by a college of ten bishops. It provides for the education

of its leaders through a system of schools which embraces the following institutions: Lane College, Jackson, Tenn.; Paine College, Augusta, Ga.; Texas College, Tyler, Tex.; Miles College, Birmingham, Ala.; Mississippi Industrial College, Holly Springs, Miss.; Haygood Normal and Industrial Institute, Pine Bluff, Ark.; Oklahoma Normal and Industrial Institute, Boley, Okla.; Williams Industrial School, South Boston, Va.; Thomasville High School, Thomasville, Ala. These schools own valuable property and have an annual attendance of about 1,500 students. It is a significant fact that nearly 80% of these are children of parents who own their homes.

The Methodist Episcopal Church, South, remains firm in the belief that the Negro will best develop his religious life and his qualities of leadership in a distinct denomination of his own. Only by giving him responsibility can he be made capable of bearing responsibility. History has amply demonstrated the wisdom of this course. At the present time half the Negroes in the United States, a total of 5,000,000, are members of communions distinct from whites, and these colored denominations have 40,000 local Churches, 40,000 preachers, and an annual budget of \$11,000,000. In these Churches the Negro has made his greatest spiritual advances, erected his best institutions, and developed his strongest leaders.

The Methodist Episcopal Church, South, therefore, adheres to its historic policy of serving the Negroes of the South through the Colored Methodist Church. The Home Department of the Board of Missions strives to produce within this Church a trained Christian leadership for the race, and to that



FUTURE LEADERS OF THEIR RACE—COLORED STUDENTS IN
TRAINING FOR LIVES OF SERVICE.



WASHINGTON HALL AT MISSISSIPPI INDUSTRIAL COLLEGE, HOLLY
SPRINGS, MISS.

end has appropriated \$500,000 to its schools and colleges. Half of this amount was concentrated at Paine College, and this institution has been developed into a great training center for colored teachers, the greatest single need of the Negroes in this generation. The other institutions have received \$50,000 each; in some cases this has been added to or become the nucleus of an endowment, while some schools have erected buildings and added to their equipment.

The Home Department also gives aid to the pastors of the Colored Methodist Church who serve in mission charges; no less than one hundred and twenty of these preachers are given assistance each year, and this great force is thereby kept at the work of evangelization among their people. The Department likewise conducts two summer schools for the training of all colored preachers in modern methods of Church work. Teachers and lecturers of repute and authority compose the faculties of these schools, and hundreds of preachers are in annual attendance, securing therein an education they could not possibly obtain otherwise. Where necessary, provision is made for paying the expenses of needy pastors. The support of colored pastors and the items of expense in these schools constitute attractive Specials for local Churches, organizations, and individuals.

THE NEGRO IN THE SOUTH.

There are in the United States, 10,463,131 Negroes, mixed in a total population of 105,710,620. Thus 9.9% of all our people are black. This is a steadily decreasing percentage, for in 1900 Negroes constituted 11.9% of the population, and in 1910 they com-

prised 10.7%. The colored people live mainly in the rural sections, only 3,559 473 being found in centers of 2,500 or more inhabitants.

Of all the Negroes, 8,281,698, or nearly 80%, live in the twelve distinctly Southern States of Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, and Texas. In South Carolina and Mississippi more than half the people are black. The average for the twelve States mentioned is 32.5%, while in all the States outside the South and Southwest the average is only 1.7%. These figures indicate that the race problem is distinctly a Southern problem.

When we remember that a few generations ago the forefathers of the American Negro were African barbarians and that the race was freed from slavery within the memory of many persons now living, we realize that these people have made wonderful progress in all the avenues of civilization. But when, forgetting the immediate past, we look at their situation to-day we find it deplorable enough. Outstanding leaders have been developed, towering above the rank and file as a great mountain peak rises above the valley, and these examples give us encouragement concerning the future of the race. Yet it remains true that the mass of our black fellow citizens are living in the most degrading and abject poverty, ignorance, and misery.

The census of 1920 shows that 22.9% of all the Negroes in America over ten years of age are unable to read or write, a percentage which has fallen from 30.4% since 1910. Illiteracy is higher in the rural

sections than in towns and cities, as it is also higher among the Negroes over twenty-one years of age than among the children. The extent of this ignorance may be realized when it is recalled that among our native whites only 1.6% are illiterate.

The situation is much worse in the South than elsewhere. In the Southern and Southwestern divisions illiteracy is above 26%; in all the other divisions it is 6.6%. In Louisiana it is 38.5%; Alabama, 31.3%; Mississippi, 29.3%; South Carolina, 29.3%; Georgia, 29.1%. But even these statistics do not adequately portray the real educational backwardness of the Negro in the South, for hundreds of thousands of those who are classed as literate because they can read or write are but slightly above the illiterate stage. All Southern people are well aware that a large majority of the colored people are densely ignorant, possessing only the most elementary rudiments of education.

It is at this point that the greatest service can and should be rendered to the Negro in our midst. The race must be elevated from within, and the most imperative demand is for the production of an educated and Christian leadership in the colored ranks. It is not necessary to quote statistics to show that in educational opportunities the Negro does not have an "even break" with the white child; the everyday observation of every Southerner reveals him discriminated against in opportunities and in the equipment and efficiency of his schools. That this is a natural result of his poverty and his status as a socially inferior race makes the fact none the less deplorable. It should be the main business of Chris-

tian people to create and maintain a sentiment which will insure an adequate training for every Negro boy and girl. Without this the race problem will never be solved.

It would be a work of supererogation to detail to Southern readers the social situation of the colored man in the South, or to describe his character and environment. He invariably lives in the most squalid section of the town and in a cabin of the most lowly type. Paved streets, water, sewer facilities, and all the customary sanitary provisions are largely unknown in our "black bottoms." His surroundings naturally and inevitably tend to produce disease and crime, and it ought not to be a matter of surprise that both criminality and the death rate are proportionately much higher among blacks than among whites. A truly Christian conscience would compel us to take immediate steps for the improvement of the environment in which our colored people live.

The colored man is naturally religious and readily responds to Christian effort. His strongly emotional temperament, however, frequently causes his worship to degenerate into a frenzied orgy of shouting, moaning, and bodily gyrations. In his ignorance he is often the slave of gross superstitions, and it is by no means unusual to find marked survivals of voodooism. His experience proves, however, that the Negro is capable of developing the truest Christian character, and he has succeeded in maintaining great and strong Churches. An education which will clarify his religious ideas and ground him in the fundamentals of the Christian faith is an imperative demand.

EFFORTS TO SOLVE THE RACE PROBLEM.

Since the presence of the black man in America has been recognized as a distinct social problem, numerous efforts have been put forth to solve it. The stopping of the slave trade and the abolition movement, ending in emancipation, were such efforts; but these accomplishments, while highly commendable and productive of much good, simply changed the nature of the problem without solving it. Immediately after emancipation Northern radicals sought by force to elevate the Negro to an equality with the white people in the South. Political power was turned over to them in South Carolina, Arkansas, and other States; but this foolish measure only intensified race feeling and made the problem more acute.

Certain earnest people have always contended that the Negro should be taken back to his ancestral home in Africa and encouraged to develop his own government. The suggestion is by no means new. In 1787 the colony of Sierra Leone in Africa was purchased by the English as a home for free Negroes, and about 1,700 were taken thither. England gave these blacks a daily ration for six months and assigned lands to them. In 1816 the American Colonization Society was formed for the purpose of transporting American Negroes to Africa. Josiah Ashman undertook a settlement on some land secured from native princes, each colonist being given thirty acres and the materials with which to cultivate it. Most of these settlers soon returned to America; but a number remained, and in 1847 Liberia was left to its own re-

sources and became an independent state. After emancipation, in 1877, the Negroes formed the Liberian Exodus Joint Stock Company with the purpose of sending their people to Liberia. Baptists and Methodists coöperated in this scheme, and a vessel, the *Azar*, was purchased. After delays and obstacles the ship set sail from Charleston, but her captain proved treacherous, and she was stolen and sold in Liverpool, thus ending the whole colonization project. Every attempt at colonization has proved a failure.

Negroes have not infrequently attempted to better their condition by removing from the South to the North and West. This movement began in 1879, when a convention of Negroes met in Nashville, drew up a list of grievances, and set on foot the Negro Exodus. Thousands left the farms of the South. Kansas received 40,000 blacks in less than two years, and in one week 5,000 left South Carolina for Arkansas. These people arrived at their destinations penniless, ragged, hungry, and with no prospect of employment. Large sums were raised in the North for their maintenance until they found means of livelihood. The Negro Exodus, like previous efforts at solution, had little effect upon the race problem.

A similar exodus began during the World War and is in progress at the present time. The raising of an army and the stopping of immigration combined to create a labor shortage in the industrial centers of the North and West, while the ravages of the boll weevil brought about a depression in the South. Emigration agents from the North flocked southward and offered the Negroes employment at high wages. By

multiplied thousands they responded, and the North never before received such an influx of black labor. Not less than 1,000,000 Negroes thus changed their places of residence between 1915 and 1924. The movement has seriously threatened the economic life of the South by depleting its supply of farm labor, and the Southern States have been forced to pass laws curbing the activities of Northern emigrant agents. In Virginia, Georgia, North Carolina, South Carolina, and Florida it is a crime to solicit or hire laborers for service outside these States without a license, and it is also a crime, with or without a license, for an emigrant agent to solicit any person to break a contract or to hire a laborer who is already under contract with another.

Whether or not the Negro does improve his condition by removing from the Southern farms is a question which cannot now be certainly determined. Thousands have already turned back southward, but the drift northward still continues. It has had the effect of bringing certain sections of the North face to face with the real race problem, and the reaction has not always been pleasant. Numerous race clashes have occurred. In East St. Louis in 1916 one of the most deplorable riots in American history broke out, resulting in the death of one hundred and fifty Negroes, the banishment of six thousand others, and the destruction of hundreds of thousands of dollars worth of property. A conflict occurred in Johnstown, Pa., in the fall of 1923, in which the mayor of the city, defying the governor of the State, boldly ordered the immediate departure of all Negroes who had not been residents there for a period

of seven years. These unfortunate incidents prove that race antagonism is not a peculiarity of the South, but manifests itself wherever similar conditions appear.

The most recent attempt to solve the race problem is being conducted by the Commission on Interracial Coöperation, which has developed a widespread organization throughout the South. While the Commission suffers, as every similar enterprise has suffered, from the absence of a definite ultimate goal, it has proved an effective agency for the cultivation of sympathetic relations between the races. Its theory is that leaders of both races should keep in touch and communication with each other, that an understanding of the varying ideals and viewpoints can thereby be cultivated and the leaders can coöperate in the promotion of friendly relations and the solution of vexing problems. In many counties of the South these Committees on Interracial Coöperation, composed of leading white men and Negroes, have been formed and are exerting a beneficial influence.

CONCLUSION.

We may confess that the solution of the race problem as a great social issue is not yet in sight. The goal of our striving has not even been clearly outlined. Experience has amply shown that there can be no social equality between such diverse races; but the common Christian conscience dictates that there should be equality of privilege and industrial opportunity. The keynote of race relations in the United States was sounded by the late Booker T. Washington when he said: "In all things that are

purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress." The Christian white man of the South is the Negro's best friend, and has always been. To him the colored man looks for that sympathy and helpful coöperation which is necessary to the black brother's further advance, and it should be the chivalrous white man's constant aim to accord it.

The great and outstanding need of the black race in America can be expressed in three words: Trained Christian leaders. If we can produce such leaders from within, the colored man will continue the progress which he has already made. To the task of producing them the Church has set its hand. It is a mighty task, one worthy to challenge the energies of Christian men everywhere, and all may well envy an opportunity of participating in it.

IV

THE HIGHLANDERS OF APPALACHIA.

"IN the mountains of our fair Southland lives a people of purest Anglo-Saxon blood, upon whose cabin walls hang the rifles with which their illustrious ancestors at King's Mountain turned the tide of the Revolution."

Such flights of eloquence have often been heard as the high school senior discoursed upon the problems of the day or the callow social worker propounded theories for the settlement of all our social ills. The words are true. The purest blood of the nation is found in the veins of the mountaineer, and his ancestors did "win the war" at King's Mountain—just as an Appalachian youth performed the most notable deed of valor in the late World War.

And yet, when Horace Kephart a few years ago decided to visit these hills he was unable to find in any library a guide, novel, or article containing information about the region. "Had I been going to Teneriffe or Timbuctu," he wrote, "the libraries would have furnished information a-plenty; but about this housetop of eastern America they were strangely silent; it was *terra incognita*." Even to-day these mountain sections of the South remain *terra incognita* to many persons, while the outside world is to a large degree *terra incognita* to the hardy folk who live in the coves and recesses of the highlands.

These mountain ranges stretch from the southern border of Pennsylvania to the northern counties of Georgia and Alabama, a straight distance of more than 650 miles. They include the 55 counties in

West Virginia, 4 in Maryland, 42 in Virginia, 36 in Kentucky, 24 in North Carolina, 44 in Tennessee, 4 in South Carolina, 19 in Alabama, and 25 in Georgia.¹ These 253 counties cover a territory of 111,609 square miles, or approximately one-third of the total area of the nine States involved. Ninety-eight of these counties are entirely mountainous.

In these counties dwell 6,051,332 persons,² an increase of 10.5% since 1910. The growth of population in this region, although greatly accentuated by mining and industrial developments in certain sections, has not kept pace with the general increase throughout the whole country. The population of the United States increased 14.9% during the last ten years.

The mountain territory is a land of isolated coves and recesses. The bulk of the population are far removed from towns and cities. Even when due allowance is made for large centers like Birmingham, Chattanooga, Knoxville, Spartanburg, Asheville, Roanoke, Wheeling, and Huntington, we still find that 86.1% of all the people live in the open country or in settlements of less than 2,500 inhabitants. In the United States as a whole 51.4% of the population is urban. There are 129 mountain counties which are exclusively rural, having no town of 2,500 or more inhabitants.³

¹The classification of the Russell Sage Foundation. See Campbell: *The Southern Highlander and His Homeland*.

²Census of 1920.

³It should be borne in mind that the data presented in this chapter refers only to the interior and more remote mountain sections. The cities in the Appalachian territory are modern and progressive in every respect.

WHO ARE THESE PEOPLE?

The highlanders of Appalachia are the purest Anglo-Saxon stock of America. The mountain country is "more English in speech than Britain itself, more American by blood than any other part of America"; yet herein lies a tragedy, that these people are probably less affected by modern civilization than any other part of the English-speaking world.

These so-called "mountain whites" have no sort of connection with the so-called "poor whites" of certain other sections of the South. The latter came largely from the degenerated stock imported from England to labor on the plantations before the introduction of slavery, and who were crowded to the rear when their positions were later taken by the Negro chattels. The highlands were settled by an entirely different class of people. Some were sturdy Germans and more were English. But perhaps the largest element consisted of the Scotch-Irish, who came from Ulster after the expiration of the tenure granted by James I. They were Scotch and English, and not Irish, in blood and name. Intensely Protestant and Calvinistic in their religious faith, they typed the stern theology which still largely prevails in the more isolated regions of the hills.

The settlers moved into the Appalachian country between 1730 and 1760. In their ranks were such men as Daniel Boone, John Sevier, and the ancestors of Calhoun, Lincoln, Jackson, Polk, and an array of illustrious persons. In these mountain fastnesses the settlers became stranded on a by-path apart from the

advance of civilization. Their descendants are still stranded. Railways, telegraph lines, good roads, and the other elements of our modern life skirt the edges of Appalachia, but seldom invade the interior. There the eighteenth century still prevails.

The hills are for the most part untouched by foreign elements. Of the entire population, nearly 90% are native-born whites. Only 1% of the people are foreign born, and Negroes comprise about 9% of the inhabitants. If we except West Virginia, where many foreigners have been imported into the mining regions, the foreign-born element in the Appalachian population is only one-half of one per cent. In 92 counties it is 0.1% or less. The foreign-born whites in the highland sections of the various States is as follows: Alabama, 0.4%; Georgia 0.2%; Kentucky, 0.3%; Maryland, 2.2%; North Carolina, 0.4%; South Carolina, 0.3%; Tennessee, 0.2%; Virginia, 0.4%; West Virginia, 4.2%.

THE VOCABULARY OF THE HILLS.

The peculiar dialect of the mountaineer has interested all "outlanders" and has been woven into a large literature. It has a charm not possessed by that of any other section.

The man of the hills says "nary," "eetch," "whup," "cheer," "nuss," "driv," "fit," "rid," "writ," "seed," "knowed," "kotch," "clim," "het," "drempp," "fotch on," and "et." His vegetables are "gyarden sass." For "several" he may speak of "a whole passel." He calls a stake "a stob," and remarks that a snake "quiles up" on the ground. When he "fixes to go a-huntin" he "mutches" to his

dog, and the animal follows him. He frequently refers to cabbage, molasses, and cheese in the plural. Some quaint expressions are used to signify intention; a man "'lows to go to town," he "lays off to fix the gate," or perhaps he is "a-aimin' to go to meetin'."

"Jim's done me dirt," exclaims one who has been injured by another, and when a woman says, "I'll git it the fust time thar's any passin'," she means to send for some article when a neighbor visits the crossroads store.

The peculiarity of the mountain dialect is not due entirely to illiteracy. Many of the quaint words reflect the purity of the highland stock. The hillsman has retained elements of pure English speech which others have long since forgotten, and his language is frequently less corrupted than that of the critical outsider. The mountain dialect is not a degradation, but a survival.

For example, the word "hit" is the old Saxon neuter pronoun. When one speaks of "backing a letter," he harks back to days before the invention of envelopes, when the address was written on the reverse side of the letter itself. "Ey God" is the original of "egad." The words "pack" for carry, "gorm" for muss, "feisty" for impertinent, "peart" for sprightliness, "usen" for used, "afeard" for afraid, and many others are Chaucer's words and may be found in the *Canterbury Tales*. Many other examples could be cited showing that the mountaineer has the sanction of the early lexicons and literary authorities for the language which has been the sport of dialect writers. His tongue is proof of the purity of his blood.

THE HEART OF THE HILLS.

The interior of the hill country, though romantic and beautiful in the extreme, is a land of coves, hidden valleys, small farms, which often are mere "patches" cleared out on a steep hillside, rude cabins, ancient rail fences, and bad roads. The people live in their picturesque log cabins as did their fathers before them, and ancient water mills, "sweeps," spinning wheels, looms, ox teams, and "slides" are still in daily use.

This isolated country is divided into its sections by the mountain streams, the beds of which are often the main highways. Instead of streets and numbers, range and section, location is described and travel directed by the watercourses. The late John C. Campbell, Secretary of the Southern Highland Division of the Russell Sage Foundation, tells of the actual directions given him when he undertook a ninety-mile ride in the mountains:

Go up the Trace Branch of the right fork of Troublesome; down Betty's Troublesome to Carr; down Carr to the mouth of Defeated; over a mountain; down Bull's Creek to the North Fork of the river; down the river for a mile to the mouth of Leatherwood; up Leatherwood four miles to Stony Fork; up Stony Fork to the head; cross the mountain; follow down the least branch on yon side of the mountain to Line Fork; up Line Fork to the headwaters of Greasy; down Greasy to the "College." From the "College" go down Greasy six miles to the mouth of Rockhouse; go up Rockhouse and take the right fork over the mountain; across Wolf and Coon to the headwaters of Cutshin; down Cutshin, fording three times; up Flacky, across a right rough little hill to the head of Owl's Nest; down Owl's Nest to Middle Fork, and up Middle Fork a piece to a deep ford; ford the river, and you are at the place you're aiming at.

The farms are for the most part small and rocky, and often the entire agricultural equipment of the farmer consists of a few "razor-back" hogs, a yoke of oxen, and a homemade "slide." Only a meager living can be digged from the earth in these hills. In sixty-three of the entirely mountainous counties it has been estimated that the average value of the land is less than \$10 per acre.

Modern methods are, of course, yet unknown. In clearing land the great and valuable forest trees are "deadened" and allowed to stand until they fall of their own weight, a process involving an incalculable waste of resources.

Money is scarce in the heart of the hills. The houses are constructed entirely of material gathered in the neighborhood. The table is supplied from the field and garden, supplemented by the hunting prowess of the men and boys. Eggs and chickens are exchanged for staple necessities like salt and pepper at the country store; wherefore the transactions are not known as buying and selling but as "doin' a leetle tradin'." The scant supply of ready cash is often obtained by securing tan bark in the mountains, dragging out logs, or "doin' a leetle haulin'."

THE APPALACHIAN VIRTUES.

As rude and uncouth as these hillsmen often appear and undoubtedly are, they are yet possessed of sterling virtues. Their hospitality is so marked that it has been commented upon by all who have penetrated this country from the "lowlands."

When a stranger rides to the cabin door the words

"light and tie" seem to leap instinctively from the lips of the master within. Though naturally suspicious of all strangers, and while the native may always have "his weather eye out" until convinced of the visitor's friendly character and mission, the newcomer is yet welcome to the best that the home affords—often little enough. The cabin is plain and rude, the fare may be rough and scanty, and the large family, including the guest, may be put to sleep in the same room, yet the warmth of the hospitality will be noticeable. And if money payment is offered in return for the entertainment the visitor may be informed that "you don't owe me nothin' 'cept ter cum ag'in."

There is a strict code of morality in the mountains. Cases of degeneracy are exceptional. The women may smoke pipes and "dip" snuff, but their modesty is striking; the sexes occupy different sections in the "meetin' house," the women often wear heavy knitted gloves even in the summer, and it is a breach of propriety to mention a bull or a boar in "mixed company." The hillsmen are thoroughly honest, and robbery is almost unknown among them; families go on visits and "stay a week" without locking the door of the cabin.

They are men in their own rights, and they value independence above their lives. Slavery never prevailed in the hills, and when in the sixties these people learned that human liberty was an issue they rallied as one man to the Union cause. They held Kentucky in the Union, they made West Virginia repent of secession, they sent 20,000 men into the Federal ranks.



THE CAUSE OF APPALACHIAN ISOLATION AND BACKWARDNESS
—A TYPICAL “BIG ROAD” IN THE HIGHLAND REGION.



CLEARING LAND BY “DEADENING” IN THE MOUNTAINS, AN
IMMENSE WASTE OF NATURAL RESOURCES.

These people do not tell lies. They have respect for God and religion. They are loyal to kith and kin even unto death. He is no true man, according to mountain ethics, who will not fight in defense of his family and his "rights." Herein is the secret of the feuds which have made certain mountain counties famous. A quarrel between members of two families at once, and quite naturally, involves all the members of each. Although these blood feuds shock our sensibilities, they involve the moral code of the hill people. Man-made laws are somewhat foreign to the mountaineer. He does not object to them especially, but he has no touch with the legislatures which make them or the spirit which prompts them. From his youth he has relied for his very life upon the strength of his right arm; he has battled against the elements, the hills, and the wild beasts for his sustenance, and against them he has protected his flock even as he was protected by his forbears. His law is his own sense of justice, and he enforces its sanctions by his own might. He will not, therefore, allow any extraneous code, written by "fur-riners," to prevent him from using his power against any man whom he believes is the enemy of his own family. In a primitive sense he is loyal to his kinsman and "rights" even when necessary to contravene laws made by man. If he kills an enemy or a revenue agent, it is not from a criminal instinct; it is from motives which to him are moral, and in his own heart he would really be a criminal if he refused to kill.

MOUNTAIN MOONSHINE.

The illicit whisky business, which abounds everywhere in the hills and which has for nearly two generations defied the law and perplexed the government, criminal though it may be, is yet a by-product of the mountaineer's code of morals. In spite of every obstacle and the utmost endeavors of the government, these people have persisted in making and selling corn whisky. They suborn, drive out, or kill the hated "revenueurs" sent to detect them. Many of the native preachers uphold the "blockade" traffic, and not infrequently the entire population of a given section is involved in it. In the Blue Ridge Mountains whisky sold for 90 cents per gallon when the government tax was \$1.10.

However contradictory his theory and practice may be, it yet remains true that the mountaineer is not lawless in spirit. He regards all excise laws as unjust, as his Scotch-Irish and English ancestors before him so regarded them. Blackstone declared excise taxes to be odious to the people. Dr. Johnson called them hateful. Burns sang about "thae curst horse-leetches o' the Excise." The first such law passed in the United States, in January, 1791, caused a revolution, and in this Whisky Rebellion a contingent of mountaineers actually captured Pittsburgh and held it until Washington sent an army to suppress the insurrection.

The mountain moonshiner's theory is well set forth in the remarks of a mountaineer to Horace Kephart and quoted by him in *Our Southern Highlanders* (pages 119-123):

I've traveled about the country, been to Asheville wunst, and to Waynesville a heap o' times, and I know the theory. Theory says't revenue is a tax on luxury. Wall, that's all right, anything in reason. The big fellers that makes lots of money out o' stillin', and lives in luxury, ought to pay hand-some for it. But who ever seen luxury cavortin' around in these Smoky Mountains?

Now, yan's my field o' corn. I gather the corn and shuck hit and grind hit my own self, and the woman she bakes us a pone o' bread to eat—and I don't pay no tax, do I? Then why can't I make some o' my corn into pure whisky to drink without payin' tax? I tell you, tain't fair, this way the government does.

But when all's said and done, the main reason for this "moonshinin'" as you-uns calls it, is bad roads. From hyar to the railroad is seventeen miles, with two mountains to cross, and you've seen that road! Seven hundred pounds is all the load a good team can haul over that road when the weather's good. Hit takes three days to make the round trip, less'n you break an axle, and then hit takes four. When you do git to the railroad, thar ain't no town of a thousand people within fifty miles. Now us folks ain't even got wagons. Thar's only one sarviceable wagon in this whole settlement, and you can't hire it without a team and a driver, which is two dollars and a half a day. Whar' one of our leetle sleds can't go, we hafter pack on mule back or tussle it on our own wethers. Look then! The only farm produce we-uns can sell is corn. You see for yourself that corn can't be shipped outer hyar. We can trade hit for store credit—that's all. Corn juice is about all we can tote around over the country and git cash money for. Why man, that's the only way some folks has o' payin' their taxes!

The curse of the liquor traffic cannot be eradicated from these mountains by sheer force. The philosophy of the hillsman must first be changed. This implies education, an education which contains as a vital element the development of an enlightened Christian conscience. And along with this must go

improvement of the social and industrial conditions which are so largely responsible for the prevalence of false ideas.

ISOLATION FROM THE WORLD.

The old mountain moonshiner was right when he declared that bad roads constituted a leading motive for the blockade liquor business. The lack of an adequate system of public highways is the cause of the almost complete isolation of the upland region from the more progressive sections; and this isolation is the cause of the backwardness of the people.

No railways penetrate into the heart of the hills. There are no public roads worthy of the name. The routes of travel follow the beds of the mountain streams and would be considered absolutely impassable in any progressive section. Oxen and rude "slides" navigate these trails more readily than horses or automobiles. While the government and States have constructed boulevards in the Rockies for the benefit of tourists, the Appalachians have been left as they were a century ago. The typical road is a narrow trail, bounded on either side by an ancient rail fence, crisscrossed by streams, washed by the rains of many years, filled with stones, and cut by innumerable "ruts" and "gullies." Any adequate system of transportation is not to be thought of. The people of the interior are completely isolated from the rest of the world.

They cannot reach the markets beyond the hills nor share in the social intercourse of the world. Few things go from the mountains into outside channels; and few things go from the outside into the

fastnesses of the hills. The mails are infrequent and irregular in many places. The inhabitants receive very few papers. They are stranded, caught in an eddy and left by the wayside. While an improvement has been manifest during the past few years, due to the advent of modern mining and lumbering industries into certain sections, there remain vast stretches in which one is to-day as far removed from modern civilization as he would be in the Orient or the islands of the sea. This situation waits for betterment on the construction of highways along which the commerce and intercourse of the nation may flow in and out of these hills.

THE RESOURCES OF THE MOUNTAINS.

The Appalachian region is rich in natural resources. Much of the land would be productive if modern agricultural methods were applied to its tillage. The great forests represent wealth untold. The hills and valleys are admirably adapted to the raising of fruit and stock, while beneath the surface vast mineral deposits of various kinds await the pick of the miner.

An eminent botanist has declared that North Carolina has a greater variety of indigenous trees than could be found in a trip from Turkey through to England, or from the Atlantic to the Rockies. Fifteen years ago the United States Forest Service estimated that the hardwood forests of other sections of the country had already reached their maximum output and were showing an annual decrease. In 1906 it was estimated that the Appalachian region, from Maine to Alabama, contained 75,000,000

acres of hardwood, or half of the country's supply. This territory should yield annually 2,343,320,000 cubic feet, which is 76% of the entire yearly cut of the United States. But the rude methods of the mountaineer, his "deadening" process, burning of valuable woods, and lack of fire-fighting facilities, are devastating this region and wasting its resources. In 1912 forest fires in North Carolina alone caused damage in the sum of nearly a million dollars.

Appalachia contains one-sixth of the potential water power of America. The maximum potentiality is 6,134,000 horse power, and of this only 672,028 horse power has been developed. Were only half of this latent power brought into use it would represent, at the conservative rental of \$20 per horse power annually, a yearly income to the South of nearly \$55,000,000.

Equally great are the mineral resources of the mountains. The mining industry has undergone a great development, especially in West Virginia and Kentucky, yet it is safe to say that the fringe of the possibilities has scarcely been touched.

The Southern highlands contain one-eighth of the total coal areas of the United States, and are actually producing more than 25% of all the bituminous coal and employing more than 25% of all the miners. The United States Geological Survey, in 1917, showed that this mountain region contained 42,215 square miles of coal-bearing land, produced 145,159,553 tons valued at \$335,351,304, and employed 168,100 miners. The Survey also stated that antiquated mining methods had wasted as much as 50% of the

total amount mined. "If no other coal fields be discovered or come to be workable, there is a bituminous coal supply in the Southern Appalachians sufficient for almost 2,360 years, if the rate of production be that of 1917, and a supply of 165 years if the annual production equal the total exhaustion from the beginning of mining to the close of 1917."

The mountain States in 1917 produced 11,379,376 tons of coke, valued at \$61,293,417. West Virginia produces more natural gas than any other State in the Union and ranks eighth in the production of petroleum. The mountain district ranks second in the volume of iron production, and the United States Geological Survey, in 1908, estimated that in this field there is an available supply of approximately 538,440,000 tons of iron ores, while a supply of 1,276,500,000 tons is existent but not yet available.

These resources form but a part of the latent wealth of the hill country. Other minerals abound. In some sections mica can be seen for miles glistening in the sunlight. There is gold in Georgia, copper in Tennessee, and valuable marbles in both Tennessee and Georgia. This vast wealth is now being brought forth; but its production in still greater volume depends upon the introduction of modern equipment and methods and the construction of adequate transportation facilities, both railways and highways.

THE INVASION OF BIG BUSINESS.

Such resources have already attracted the attention of industry, and the mountains are being invaded by big business. But the spirit of selfish

commercialism which prompts this invasion is likely to render the last state of the people and country worse than the first.

Kephart pictures the situation when the speculators begin to swarm in:

Suddenly the mountaineer is awakened from his eighteenth century bed by the blare of steam whistles and the boom of dynamite. He sees his forests leveled and whisked away; his rivers dammed by concrete walls and shot into turbines that outpower all the horses in Appalachia. He is dazed by electric lights, nonplussed by speaking wires, awed by vast transfers of property, incensed by rude demands. Aroused now and wide-eyed, he realizes with sinking heart that here is a sudden end of that old dispensation under which he and his ancestors were born, the beginning of a new order that heeds him and his neighbors not a whit. Before he can fairly credit it as a reality, the lands around his own home are bought up by corporations. All about him, slash, crash, go the devastating forces. His old neighbors vanish. New and unwelcome ones swarm in. He is crowded, but ignored. His hard-earned patrimony is robbed of all that made it precious—its homelike seclusion, independence, dignity. He sells out and moves away to some uninvaded place where he "will not be bothered."

Or it may be that the mountain man goes as a laborer into the new town or lumber camp. He gets the lowest wage, because he is untrained, and when forced to pay rents, purchase things which he formerly raised for himself, and meet expenses incurred by the false ambitions of his new standard, he soon runs into debt or sinks to the lowest ebb of poverty. "Then it is 'good-by' to the old independence that made such characters manly. Enmeshed in obligations that they cannot meet, they struggle vainly, brood hopelessly, and lose their dearest of all pos-



THE PUBLIC SCHOOL OF APPALACHIA. THE EXPENDITURE FOR EDUCATION IN THE HILLS IS SCARCELY ONE-FOURTH OF THE GENERAL AVERAGE.



THE ANCIENT "BRUSH ARBOR" STILL STANDS IN THE MOUNTAIN REGIONS.

sessions, their self-respect. Servility is literal hell to a mountaineer, and when it is forced upon him he turns into a mean, underhanded, slinking fellow, easily tempted into crime." And thus it is that our modern civilization, instead of preserving to the nation the intellect and energies of generations of alert folk with pure blood, crushes and despoils the people and turns them into veritable liabilities.

THE EDUCATIONAL SITUATION.

Let us now turn to a consideration of the educational situation in the mountains. We will find it deplorable in the extreme. Ignorance and isolation are the twin curses of the hills, and these ramify into all social relations and departments of life. Appalachia has no adequate system of public schools. The mission schools of the various denominations, though they abound, are unable to meet the situation. Thus the people are untrained; even the best educated among the rural population possess only the elementary rudiments of knowledge. They know absolutely nothing of scientific agriculture, forestry, or highway construction. It is, therefore, utterly impossible for them to develop and reclaim their own country. They are at the mercy of the invaders who come in the name of sordid and selfish commercialism.

According to the 1920 census, there are more than 600,000 persons in Appalachia above ten years of age who are unable to read or write. This is 10.2% of the whole population. One-fourth of the mountain children between the ages of seven and thirteen years do not attend school. In a bulletin issued a few

years ago by the United States Bureau of Education it was shown that the children attend school an average of forty-six days in the year. "The average twenty-year-old person in the mountain region has attended school long enough to complete the fourth grade of a city school. Making allowance for poor teachers, poor equipment, and the irregularity of attendance, the average mountaineer actually has not had schooling equivalent to that of a child who has completed the fourth grade in a city school. This is true of the present generation of young people in this region; the older people have received even less." The average length of the school term is 112 days, and the average annual salary received by the teachers is about \$237. In these same counties the expenditure for each child is \$4.79, while in the entire United States the expenditure is more than \$16.

The schoolhouses of Appalachia are frequently tiny one-room log or frame huts, often in a miserable state of repair, barren, unsightly, and furnished with rude benches. They are usually so small that an attendance of forty renders them so crowded that the students cannot be divided into classes, and in such a room the same teacher instructs children in all grades from the first to the seventh. A two-room school is seldom seen in the rural territories. The teachers are rarely prepared for their task. This situation is improving gradually, yet it is evident that the State schools in many places are not even seriously undertaking the task of educating the backward element of our population. Their efforts must be seconded by mission schools before a gen-

eration of mountain people will be reared with a culture which will enable them to take their proper place in the world's affairs.

THE FAITH OF THE HARDSHELL.

When a well-known mountain educator was asked to name the things which most depraved the people among whom he worked, the unhesitating reply was: "Moonshine whisky and hardshell religion." One may readily believe that their religion is to them as great a handicap as their liquor. It is bound up with their backwardness; it is at once a leading cause and effect of their low state of development. "They are the joy of the Holy Roller propagandist, the favored foraging ground of the Mormon Elder, the most promising field of the Russellite tract distributor." Every fantastic religious "ism" afloat finds lodgment in the mountains; their religious beliefs are frequently literal interpretations and their services often take the form of an exaggerated emotionalism expressed in shouting, writhing, trances, and "speaking in unknown tongues." Sometimes they "cast out devils," see visions, get special revelations, and heal the sick; they have even been known to exhibit persons who bore testimony to having been raised from the dead by the preachers of certain sects.

Mountaineers are sternly and unalterably Protestant. Roman Catholicism makes absolutely no headway among them. Originally Presbyterians, descendants of the Ulster Protestants, they have retained their Calvinistic notions of predestination. While all denominations are represented throughout

the hill country, the "irregular" sects of the "Primitive," "Hardshell," and "Landmark" variety flourish in the interior.

No religious census has been made since 1916, but the figures for that year show that the adherents of all religious bodies in the mountains numbered 1,948,779. Only 107,212 were Catholics. There were 779,998 Baptists of all varieties, 609,537 Methodists, and 115,513 Presbyterians. In Kentucky there are large numbers of Baptists of the General, Regular, United, and Primitive sects. Here also flourish the so-called Churches of Christ, the "anti-organ" offshoots from the Disciples. The Freewill and Primitive Baptists are found in large numbers in North Carolina. Tennessee is especially prolific in "irregular" sects, several of such having been founded in the mountain sections of this State. Here are found the Freewill, General, Regular, Duck River, Primitive, and Two-Seed-in-the-Spirit Predestinarian Baptists, and large numbers of adherents of the Churches of Christ. Regular and Primitive Baptists are also found in Virginia and West Virginia.

These sects find their most fruitful field for propaganda among the unlettered mountain people. Frequently the Baptist sects adhere to a strict and dismal fatalism. Often they are opposed to Sunday schools, missions, and an educated or salaried ministry. Some of them even avoid reading the Bible. Every event in life has been fixed in advance by God, so that men have nothing whatever to do with their own salvation; they are not even supposed to pray, and often avoid joining the Church.

The preachers are unpaid and usually possess no intellectual qualifications for their work; they contemptuously refer to educated and salaried ministers as "beggars in broadcloth."

The opposition of such sects to other denominations is unbending. Methodist circuit riders have frequently been unable to purchase food for their horses or obtain shelter for themselves in certain communities dominated by "Hardshells." In a certain section of Virginia the Southern Methodists desired to establish a branch school. Owing to the difficulty of obtaining lumber, the beginning was made in a rude "arbor" of rough boards, under which classes could be conducted only in fairest weather. Within a few rods of this "arbor" stood a respectable house which had been vacant for months, but the "Hardshell" owner steadfastly refused to allow it to be used for school purposes.

President Frost, of Berea College, has given this sketch of the religious situation among the mountain people:

In religion they have distinctly degenerated; they have lost the great Protestant idea that a minister must be an educated man. Ignorance makes them positive, and the barriers of orthodoxy have been raised to a very commanding height. The same positiveness leads to a multitude of sects, and is reënforced by the feudal spirit for following a partisan leader. Theological thought turns upon such points as the validity of baptism not performed in running water and the origin of Melchizedek. Naturally and happily, such discussions do not greatly affect practical life. With some tenets, however, the case is different. The mountains seem the natural home of fatalism. It is in helplessness that they cry out beside the bedside of their dear one: "If he's to die he's to die." And this "Hardshell" predestinarian teaching

does not hesitate to condemn missions and Sunday schools as an unwarrantable interference with the decrees of the Almighty. The habit of literal interpretation has raised up many champions of the doctrine of a flat earth. "Dew you perpose to take Joshuar inter yeour lettles school and learn him the shape of the yearth? Don't the Bible tell us that the yearth's got ends, an' foundations, an' corners? And that the sun runs from one end on it ter the other? Let God be true and every man a liar."

THE MOUNTAIN PROBLEM.

The survey contained in the preceding pages indicates the nature of the mountain problem. Here are people, the purest blood of America, stranded in the hills and denied the benefits of modern progress. Their schools are unworthy the name. The population is largely ignorant. They are deeply religious by nature, yet their ignorance makes them the natural prey of false conceptions and every conceivable "ism" and fantastic cult.

Their territory is wonderfully rich in natural resources, yet they are utterly unable to develop and reclaim them. Hence they are despoiled by selfish and cruel industrialism. For example, the State geologist of North Carolina reports that 75% of all the developed water power of that State is now controlled by corporations, and 94% of the potential power is in the hands of eight corporations. Only 1% of the power is controlled by the people of the State municipalities.

These people deserve the sympathy and help of all persons sincerely interested in the future of our country. The children of the hills are among our greatest national assets. They have native ability

of a truly remarkable character. Their ideals have never been warped by contact with the selfishness and sordid commercial spirit which prevail in the centers of population. Given a chance, the mountain boy seldom fails to make good. Some of the brightest names on the pages of our history are those of the hillsmen who had a chance. Abraham Lincoln, Andrew Jackson, Admiral "Fighting Bob" Evans, Bob Taylor, and Bishop Hoss are typical of the mountaineers who have been given an opportunity.

The responsibility for redeeming the life of the hills rests upon the Church. Education and religion are the supreme needs, and the States will not provide the one and cannot provide the other. The mission schools which the various Christian denominations maintain in the mountains are doing practically all that is being done to adequately train the youth of that inland region. There are perhaps two hundred denominational and independent schools in the mountains, the former outnumbering the latter ten to one. About one hundred and seventeen are boarding schools and approximately one-third of these are in county seat towns, one-third in other communities, and one-third in the open country. The relative quality of these Church schools is indicated by the fact that in some places the unworthy public schools have gone entirely out of business, the public funds being turned over to the Church schools.

Education is the supreme need of the Appalachian people, a Christian education which will banish their illiteracy and correct their false religious

notions without suppressing those inherent spiritual qualities which constitute their chief value to the country as citizens. If commercialism is not to utterly eliminate them or force them into the ranks of paupers and criminals, leaders must be developed among their kind, leaders who can reclaim their own country, interpret the ideas of modern life to the backwoods, give to their neighbors all the products of outside culture, and preserve the qualities of Appalachian character while making Appalachia a real part of the twentieth century world.

The president of Berea has the right idea: "The aim should be to make them intelligent without making them sophisticated. We should not try to make them conform to the regulation type of Americans; they should be encouraged to retain all that is characteristic and wholesome in their present life. Let us not set them agog to rush into the competition of cities, but show them how to get the blessings of culture where they are. Let them not be taught to despise the log cabin, but to adorn it."

METHODISM IN THE MOUNTAINS.

Methodism has been in the mountains since the great Asbury mounted his horse and began blazing his long and shining trail. McKendree followed him, and in that early day the recesses of the Appalachian hills reverberated with the songs of Zion and the shouts of the saints from Methodist "brush arbors" and camp meetings. The history of Methodist missionary work in these hills is virtually a history of Methodism for a considerable period.

First and last, Bishop Asbury crossed the moun-



A TYPICAL LAD OF THE SOUTHERN HIGHLANDS, THE PUREST
ANGLO-SAXON STOCK IN THE WORLD.

tains sixty times between 1785 and the day of his death. The following extract from his Journal indicates the hardships and sacrifices through which the early preachers planted Methodism in the hills:

April 28.—After getting our horses shod, we made a move for Holstein, and entered upon the mountains; the first of which I called steel, the second stone, and the third iron mountain; they are rough and difficult to climb. We were spoken to on our way by the most awful thunder and lightning, accompanied by heavy rain. We crept for shelter into a little dirty house where the filth might have been taken from the floor with a spade; we felt the want of fire, but could get little wood to make it, and what we gathered was wet. At the head of Watauga we fed, and reached Ward's that night. Coming to the river next day, we hired a young man to swim over for the canoe, in which we crossed, while our horses swam to the other shore. The waters being up, we were compelled to travel an old road over the mountains. Night came on—I was ready to faint with a violent headache—the mountain was steep on both sides. I prayed to the Lord for help; presently a profuse sweat broke out upon me, and my fever entirely subsided. About nine o'clock we came to Gear's. After taking a little rest here, we set out next morning for Brother Coxe's on Holstein River. I had trouble enough; our route lay through the woods, and my pack horse would neither follow, lead, nor drive, so fond was he of stopping to feed on the green herbage. I tried the lead, and he pulled back. I tied his head up to prevent his grazing, and he ran back; the weather was excessively warm. I was much fatigued, and my temper not a little tried. I fed at Smith's, and prayed with the family. Arriving at the river, I was at a loss what to do; but providentially a man came along who conducted me across. This has been an awful journey to me.

Methodism is still in the mountains. After more than one hundred and thirty-five years of service it is firmly entrenched. Its adherents number many thousands, its Churches are of every grade and

kind, its institutions of learning—in equipment, efficiency, and service—compare favorably with those of any denomination at work. Methodism has done more than any other influence to rid the people of the false and extreme Calvinistic notions which are responsible for the blighting fatalism which depresses them and deadens their spiritual life. From the hills the Church has drawn innumerable recruits for her ministerial and missionary service, and these mountains have furnished some of her most distinguished sons and servants.

Still Methodism faces a mighty task, a duty it cannot shirk without censure and an opportunity which is thrilling in its possibilities. This gigantic task the Home Department of the Board of Missions, in coöperation, of course, with all the local and general agencies, is endeavoring to accomplish.

METHODIST EDUCATION IN THE HILLS.

The method of work is mainly an educational program into which is injected a thoroughgoing and vitally evangelical Christian element. In the mountain section as we have defined it in this chapter, the Methodist Episcopal Church, South, maintains 24 institutions of learning of various kind. Of these, 4 are colleges, 8 are junior colleges, and 12 are institutes, academies, and industrial training schools.

What are technically known as the mission schools of the Church in the Southern highlands are 12 in number, as follows: Ferrum Training School, Ferrum, Va.; Flat Rock High School, Flat Rock, Ala.; Hiwassee College, Madisonville, Tenn.; Lindsay Wilson Training School, Columbia, Ky.; Reinhardt

College, Waleska, Ga.; Rutherford College, Rutherford College, N. C.; John C. C. Mayo College, Paintsville, Ky.; Young Harris College, Young Harris, Ga.; Weaver College, Weaverville, N. C.; Cumberland Mountain School, Crossville, Tenn.; Brevard Institute, Brevard, N. C.; Sue Bennett Memorial School, London, Ky. Sloan Hendrix Academy, Imboden, Ark., is a mission school in the Ozark Mountains.

Let us now turn to a brief consideration of the work being done by these mission schools in the Appalachian region.

SOME UNIQUE INSTITUTIONS.

At Ferrum, Franklin County, Va., is located the central plant of a system of mountain schools which is doing a truly remarkable work and promises to become one of the leading institutions of Appalachian America. The central school at Ferrum does high school and industrial work mainly, although it maintains elementary classes for the local children in the absence of a public school. In the remote coves of the mountains are located seven branch schools which do elementary work. These branch schools gather the mountain children and train them through the grades. Those who show aptitude are then sent to the Ferrum Academy for high school and industrial training.

The Ferrum schools serve mainly the counties of Franklin, Floyd, and Patrick, counties which are entirely rural. Of a population of 39,758 persons above ten years of age, 4,923 are totally illiterate, and out of 19,513 persons of school age, only 13,304

attend school. It is said that in this district there is a territory of 1,400 square miles in which there is not a Church or Sunday school.

Dr. B. M. Beckham, then presiding elder of the Danville District of the Virginia Conference, founded the Ferrum Training School in 1914 in a tiny log cabin. In less than ten years this school has grown into a system owning thirteen buildings, a modernly equipped farm of 400 acres, and an industrial equipment consisting of a saw mill, flour mill, and electric plant. More than 600 students are enrolled each year, the attendance being limited only by the space and facilities.

The Ferrum Training School is unique in certain respects. The established price of board and tuition is \$100 per year, this low fee being made possible because all students are required to do a certain amount of work as a part of their industrial and domestic training. No student is accepted who is able to pay more than \$100. As a matter of fact, only 10% of the students are able to pay anything, but are supported by scholarships given by the people of the Virginia Conference.

Tuition in the branch schools is free. These schools are large two-story, four-room structures in which two rooms are used for school purposes and the others as living quarters for the two teachers in charge. These young women, living alone in the remote hills apart from all the influences of our modern life, display a consecrated heroism equal to that of any foreign missionary who leaves home and kindred to serve on the frontiers of the kingdom in foreign lands.

The Flat Rock High School is located in the small village of Flat Rock, Jackson County, Ala. The county is entirely rural, there being no incorporated town having as many as 2,500 inhabitants. The school itself is located in the very heart of Sand Mountain, fourteen miles from any railroad. It is under the control of the Flat Rock Quarterly Conference, and its patronage is drawn from the three mountain districts of the North Alabama Conference of the Methodist Episcopal Church, South.

The school is surrounded by a most needy population. Although in the very heart of the South, 91.5% of the people in Jackson County are native-born whites, 8.4% are Negroes, and only 0.1% are foreign born. The percentage of illiteracy among the white people is 13.4%, and among the Negroes it is 29.4%.

The school is but fifteen years old, yet it has already made a notable contribution in trained workers to the Church, having sent out seventeen preachers and a large number of teachers. It possesses a farm of 160 acres and is using this land with its equipment in supplementing the literary courses with instruction in modern methods of agriculture and farm management.

HIWASSEE COLLEGE.

Hiwassee College, at Madisonville, in the mountains of East Tennessee, is one of the oldest and most notable institutions of learning in the Appalachian region. It has been in existence for three-quarters of a century, and from its halls have gone some notable leaders in Church and state. More

than two hundred preachers have received training at Hiwassee, and nearly four hundred persons have received its diploma. This school is in the open country, two miles from a railroad, away from the extravagance and dissipation sometimes found in the popular centers. It is the property of the Holston Conference of the Methodist Episcopal Church, South. Monroe County, in which Hiwassee College is located, is a rural county, having no large center of population. Only 5% of its inhabitants are colored, and but 0.1% are foreign born. The per cent of illiteracy is 12.9%. The college has not stressed the industrial features of education, but has given a high grade literary training to many thousands of East Tennessee mountaineers.

The Lindsay Wilson Training School, located at Columbia, Adair County, Ky., is surrounded by ten counties which have no railway facilities of any kind. While these are not typical mountain counties, the characteristics of the population and the social problems involved are the same as those that pertain elsewhere in the Appalachian country. Founded in 1903, this school, which is an academy in grade, has trained practically all of the teachers which these counties have had for many years.

Waleska, in which Reinhardt College is located, is a typical rural village in Cherokee County, Ga., in the foothills of the Blue Ridge. Aside from the town of Canton, which has a population of 2,679, this county is entirely rural. Native whites greatly predominate in the population, this class forming more than 95% of the people. The rate of illiteracy is 8.6%. Reinhardt College meets typical mountain

problems and endeavors to solve them by typical means. In addition to its campus, the institution has a farm of two hundred and ninety acres. This is operated by the students and is made a source of profit and also used as an instrument in training young men in modern methods of agriculture. It has good equipment and enrolls about 100 students annually.

The work being done by Rutherford College illustrates the value of the mountain mission school to the Church. It has the distinction of training more young ministers for the Methodist Episcopal Church, South, than any similar institution affiliated with the denomination. Its annual enrollment of volunteers is about sixty, this number constituting forty per cent of the entire student body. The institution is located in Burke County, N. C., in a typical mountain country surrounded by territory possessing all of the highland characteristics and problems. The small community of Rutherford College is about ten miles from the nearest town, and the United States Geological Survey has declared that it is one of the most healthful localities in the United States.

John C. C. Mayo College was formerly called the Big Sandy Seminary. A few years ago it received a gift of four magnificent buildings from the estate of the late John C. C. Mayo, and its name was changed to commemorate the service of its Christian benefactor. It is located in Paintsville, Johnson County, Ky., and is the property of the Western Virginia Conference of the Methodist Episcopal Church, South. Johnson County and all

the counties which surround it are exclusively rural and mountainous. From this needy section the school draws a patronage of approximately two hundred and fifty students each year.

IN BRASSTOWN VALLEY.

Young Harris College is located at Young Harris, Towns County, Ga., in the Brasstown Valley of the Blue Ridge. The largest settlement in Towns County is Young Harris itself, which has a population of only two hundred and eighty-one. All of the adjoining counties are rural. Young Harris College is twenty miles from the nearest railroad station, and its campus is nearly two thousand feet above sea level. Towns County does not contain a Negro or a foreign-born inhabitant, and the percentage of foreign and colored elements in the counties by which it is surrounded is negligible. In spite of the pure blooded character of the people, however, nearly ten per cent of the inhabitants above ten years of age are unable to read or write. There is, therefore, a great need of educational activity on the part of the Church.

Weaver College is in the heart of the Alleghany Mountains at Weaverville, N. C., nine miles from Asheville. It is in a typical mountain community, which has grown up about the school. The town itself has a population of about six hundred. Weaver College began its work in 1836 in an old building erected for the meeting of the Holston Annual Conference of the Methodist Church. It is, therefore, one of the oldest mountain schools of the country. Its development has been steady, and the



A BRANCH SCHOOL OF THE FERRUM SYSTEM IN THE VIRGINIA MOUNTAINS. EACH SCHOOL STANDS BY THE SIDE OF A CIRCUIT CHURCH.

service it has rendered is incalculable in its value. It is a junior college in grade and offers high-class literary courses, but has never stressed the industrial element.

The Cumberland Mountain School is a new institution projected in 1921 by the Tennessee Conference of the Methodist Episcopal Church, South. It is a high school with industrial features, projected on a plan similar to that of the Ferrum System of Schools in Virginia. It is located at Crossville, in Cumberland County, Tenn., a typical rural county surrounded by counties which are also entirely rural. In Cumberland County 99.5% of all the people are native-born whites, and in the adjoining counties the percentage of foreign-born and Negro inhabitants is negligible. Illiteracy among these people runs high, being about 10%, and in Cumberland County 17.6% of the children between the ages of seven and thirteen do not attend school, a situation which is fairly typical of conditions in the other counties of this section.

Brevard Institute is a mountain mission school conducted by the Department of Woman's Work of the Board of Missions. It is one of the two mountain institutions maintained by the women of the Church. The Institute is located in the town of Brevard, Transylvania County, N. C. This is a rural county, the town of Brevard containing about 1,600 inhabitants and the other sections of the county being open country dotted here and there with small settlements.

The other mountain mission school maintained under the auspices of the Department of Woman's

Work is the Sue Bennett Memorial School, at London, Laurel County, Ky. Laurel County lies on the western edge of the mountain regions of Kentucky. The county is exclusively rural, as are most of the other counties in that section. Typically mountain characteristics prevail in the almost total absence of foreign and colored elements; less than 1% of the population of Laurel are foreign born, and only 1.7% are negroes.

THE OZARK MOUNTAINS.

The same mountain problems, as they have been sketched herein, are presented in a somewhat modified degree by the presence of approximately 1,500,000 hillsmen who live in the Ozarks of Southern Missouri and Northern Arkansas. These are among the oldest mountains in the world, and instead of showing mountain-making processes still at work they are undergoing denudation and gradual reduction. It is probable that these were once extremely lofty mountains. At the present time they vary in height from 1,200 to 1,800 feet, Pilot Knob, in Iron County, Mo., being the highest peak.

In nearly every detail the life of the Ozark hills shows the characteristics of the Appalachian region, although in a less exaggerated form. As the pioneers rushed to settle the plains of the West these hills were largely passed by, and the Ozark region has not made the progress in civilization which is enjoyed by other sections. Much of the land is of little value for agriculture, and modern methods are still largely unknown. Profitable mining operations are carried on in the southwestern corner of Missouri,

and there is an abundance of potential water power. Certain counties are noted for their fine fruits. Yet the natural resources of the Ozarks are not comparable to those of Appalachia.

Isolation and the paucity of adequate educational facilities greatly handicap the population of the Ozarks. Good roads are unknown in the interior, and in many of the rural counties the public schools are little better than those of the Cumberland and Blue Ridge country. The educational situation is made more deplorable because the Ozark Mountains, lacking the flavor of romance which attaches to the Appalachians, have not attracted the interest of the denominational mission boards in so marked a degree. There are comparatively few mission schools in the Ozarks.

The Ozark hillsmen are a hardy people, made known to us in such novels as Harold Bell Wright's *Shepherd of the Hills*. Like the Appalachian mountaineers, their blood is untainted by foreign elements. The number of foreign-born inhabitants is negligible. In certain counties, such as Oregon, Taney, Texas, Cedar, Shannon, and Reynolds in Missouri, and Marion, Baxter, Boone, and Clay in Arkansas, there is no Negro population whatever, or less than one-tenth of one per cent.

The problem of the Ozarks is the typical rural problem of the South. The Church maintains but one mission school in this region, the Sloan Hendrix Academy, located at Imboden, Lawrence County, Ark. The leading motive in establishing this institution was to train teachers for the rural public schools of northeast Arkansas, and in this field it has

rendered and is rendering its largest service. It draws its patronage from Lawrence and the adjoining counties in the northeast corner of the State. These corner counties are, with one exception, entirely rural. The rate of actual illiteracy is 7%, but the general average of culture is very low. Less than 1% of the population are colored, and nearly 99% are native-born white persons.

WHAT SHALL WE DO ABOUT IT?

In this chapter we have sketched the problems of one of the most needy and appealing elements of our population. More than 7,000,000 people dwell in the mountains, and the vast majority of them live in the interior regions. Here they are isolated by bad roads, doomed to ignorance by the failure of the State to provide schools, preyed upon by fantastic and fanatical cults, denied the benefits of the civilization which all the rest of us enjoy. Yet they are a strong and admirable people—brave, patriotic, independent, pure blooded. Never have they failed to make good when they had a chance.

The Church is serving these people by maintaining for them a few high-grade schools, and these institutions justify their existence by results in larger measure than any other class of schools in the country. The Church also supports missionaries in the hills and labors to solve the religious, industrial, and social problems of the people. This work is vastly important and is as far-flung as the resources of the Home Department of the Board of Missions will allow. But when viewed in the light of the

tremendous need and the great opportunity, it is pitifully small.

Our discussion leads us to the inevitable question: What shall we do about it? This is a personal question. Ultimately it can only be answered by the individual Methodist. The Home Department can do nothing, the Church can do nothing, save as the individual acts. The very first step, then, in the reclamation of the mountains is for each individual member of the Church to adopt this attitude: "It's up to me." Information is necessary; the people must understand the nature of the mountain problem. Interest is also demanded; a Church-wide morale on the subject is an essential preliminary to any larger program. Prayer is an absolute essential; divine influences are the forces on which we must depend for the salvation of the people and the solution of their problems. Workers must also come forward, young men and women of intelligence, consecration, and courage, who are willing to labor obscurely and patiently in the rear ranks of the kingdom.

But when these needs have all been met, we must face the fact that everything is futile unless it is backed up by financial resources. To redeem the hills we must not only study, love, pray, and work; we must also give, and in larger measure than we have ever given before. To add the personal element to its work in the Appalachians and to make it possible for individuals, Sunday schools, classes, Epworth Leagues, and local Churches to perform a definite task, the Home Department of the Board of Missions has prepared its list of Specials. By

assuming one of these Specials, a specific thing is accomplished. One no longer gives to a general fund and thus loses sight of his own hard-earned dollar; he supports an evangelist, and sees the work of soul saving go on; he maintains a teacher, and knows exactly what he is accomplishing; he gives a scholarship, and follows a certain mountain boy or girl from the poverty and illiteracy of a mountain cabin to a position of culture and leadership. The Special is to be the secret of the mountaineer's salvation.

V.

THE CALL OF THE RED MAN.

IT has been said that the Pilgrims, when they landed on the shores of the New World, "first fell upon their knees and then upon the aborigines." Wendell Phillips declared: "The Indian race is the one which the people of the United States have most dread to meet at the judgment bar of Almighty God." This land was formerly his; it is now our own, yet we gave him nothing for it. He welcomed Columbus and his followers with open arms and received the early settlers of this continent as white brothers sent by the Great Spirit, and in return the white man stripped him of his ancestral domain. The United States has made three hundred and seventy treaties with the Indians and has violated them all. By whatever logic the course of this history may be justified, it still remains the saddest, most disgraceful story in American annals.

Our government has never denied or defended the dishonorable nature of its treatment of the Indians, but has frankly admitted it. President Grant, in reversing the national policy of "concentration and extermination," declared that from his experience upon the frontiers and in Indian countries he did not "hold either legislation or the conduct of the whites blameless" for the Indian wars. And the Bureau of Ethnology frankly admits that "the wars, which have cost much blood and treasure, the enforced re-

movals, the dishonest practices, and degrading influences that stain the pages of history have all come about in violation of the laws and of solemn compacts of the government with native tribes."

To-day the once lordly Indian is a ward of the government which robbed him of his patrimony, dependent for his very existence upon the bounty of the people whom he welcomed as brothers and who in return drove him from his home and hunting ground. It is too late to undo the past. It is useless to discuss whether our practices were justifiable as making for the advance of civilization. But we are certainly obligated now to give the Indian the fullest measure of our service and all the benefits of our Christian religion and civilization.

THE INDIAN TO-DAY.

Many an essayist has waxed eloquent on the subject of "the vanishing race of red men." The main objection to the subject is that the race of red men is not vanishing. It comes as a shock to most people when they are told that there are probably more Indians in America to-day than at any other moment of history.¹ It is certain that they are more numerous now than at any time during the past fifty years, and their number is steadily increasing.

According to the report of the United States Commissioner of Indian Affairs, there are now 344,303

¹ Maj. Charles W. Larrabee, former Acting Commissioner of Indian Affairs, so thinks. On the other hand, Mr. James F. Mooney, of the Bureau of Ethnology, estimates that Indians were twice as numerous at the time of the white man's coming as they are to-day.

Indians in this country, exclusive of those in Alaska.² These are scattered everywhere, dwelling in every State and in the District of Columbia. In number they vary from 2 in Delaware to 119,280 in Oklahoma. Of the total number, 165,053 are full-blood Indians, while the others are more or less mixed with other elements.

These red men belong to 280 separate tribes or bands and speak 58 different dialects. They live on 161 reservations and in many States where there are no agencies or reservations.

Most of these Indians are civilized citizens of the United States in every sense of the word. Their picturesque tepees, war paint, feathered headdress, peace pipes, tomahawks, and wampum belts now belong largely in the realm of romance and fancy. Gone are these trappings which made the Indian such an appealing figure in the past. He now lives in a house, usually a small cabin, tills the soil, and carries on a general intercourse similar to that of his white neighbors. Several tribes of "blanket," or "wild," Indians remain, but even these are greatly influenced by the ways of the white man.

Indians are "restricted" and "unrestricted" in the control of their property. The guardianship of the Indian Service applies only to the "restricted" class. "Unrestricted" Indians are those having less than one-half Indian blood and those whose restric-

² This is a larger number than is shown by the last census. The discrepancy is due to the fact that the census classes many Indians of mixed blood as white, while the Indian Service counts as Indians all who have any Indian blood.

tions have been removed by the Competency Commissions. There are to-day approximately 17,900 "restricted" Indians of the Five Civilized Tribes, and the period of their restriction, under the law, expires in about eight years.

THE CHARACTER OF THE INDIAN.

As pictured in history the character of the Indian, even when he was misrepresented as a bloodthirsty, treacherous savage, was such as to compel our attention. He roamed the world as free as the air and as independent as man could ever be. He has been charged with many faults, but no man ever called him a coward; his name is a synonym for bravery. In the World War the Indian boys flocked by thousands to the standard of our common country. Nor did they wait to be conscripted. Three-fourths of all Indian soldiers were volunteers. For example, not a single district in South Dakota that contained an Indian reservation had to resort to the draft.

The Indian is a natural poet. His is a child's race, and he has the poetic instincts of a child. He sees and feels in pictures. Bishop Burleson said that he had a little sister whom the Indians loved so tenderly that they gave her the name of "Gajajawox." When he tried to find out what it meant, the old red man only replied: "No put in white man talk." It meant a picture of the wind blowing across a field of flowers bringing the perfume to the nostrils of man. No white man could have understood it, because he could not have seen the picture. On a grave stone in North Dakota is the name "Hole-in-the-Day." A young Indian brave had been killed a few days

before his son was born, and the mother gave a picture name to the child. It was a picture of "a long dark day of cloud and rain and shadow and sobbing trees; then, just as the sun sets, its rays break through a rift in the cloud and shine out across the plain." This picture the Indian mother gave to her child as a name. And the unpoetic white man stupidly called him "Hole-in-the-Day."

The North American Indians had a higher moral standard than any other aborigines on this side of the world. "The Iroquois League maintained the 'covenant chain' with the British unbroken for over a century; the Delawares never broke faith with Penn; and for two hundred years the Hudson Bay Company traded all over the northern part of the continent without a serious rupture with any of the tribes." Of the Iroquois Indians it has been said that they surpassed all other aborigines on the continent or perhaps in the world. "In legislation, in eloquence, in fortitude, and in military strategy they had no equals. They represented the highest development the Indian ever reached in the hunter stage. Crimes and offenses were so infrequent under their social system that the Iroquois can scarcely be said to have a criminal code. Theft was barely known, and on all occasions, and at whatever price, the Iroquois spoke the truth without fear and without hesitation."³

Let it be said to the credit of the Indian that his system of tribal communism secured economic in-

³ Brinton: *The American Race*, page 82.

dependence for all the members of the tribe. He had no extremes of poverty and wealth; no Indian ever starved or lacked the means of subsistence or depended for his living upon the arbitrary will of another man. "He achieved for all, what all with us are still dreaming to obtain—liberty and a living." And it is significant that the outstanding theories and experiments of social, political, and industrial reform now being propounded contain elements that hark back to the red man's tribal communism.

THE INDIAN'S RELIGION.

There is not, and never has been, any definite system that may be called the religion of the American Indian. There were as many forms and features of Indian religion as there were tribes. Each had conceptions of God and duty, each practiced rites and ceremonies which differed from those of other bands. So radically different were these forms among the various tribes that it is difficult to even lay down broad general principles that apply universally.

The important fact to be borne in mind, however, is that the Indian is and always was a deeply religious being. Bishop Hugh L. Burleson, who has for many years been laboring among the Dakotas and who understands the Indian as few white men have ever understood him, thus declares concerning the essentially religious attitude of the Indian:⁴

I believe the Indian is a far more naturally religious person than the white man. I have never seen an Indian who was not a believer in God. Yet we think of going

⁴ *Report of Home Missions Council, 1920, pages 175, 176,*



A TYPICAL INDIAN CHILD OF THE TWENTIETH CENTURY, A WARD
OF THE UNITED STATES GOVERNMENT.

to the Indian as a heathen race. They have had God always in their daily life. When the Indian went out of the door of his tepee in the morning, he said his prayer to the Spirit who sent the sun; when he smoked his pipe, he raised it to the four quarters of the globe and murmured a prayer to the Spirit who sent him the good things of life. Most of the Indian dances that we talk about had a religious significance. Religion went along with the experiences of his life. God was near by. I find in the Indian a very simple disposition to believe in God, to accept the concept of the spiritual back of the material.

The Indian's conception of the Great Spirit, however, was not original with him. That came from the white man. The Great Spirit, the idea of the great spiritual Being supreme over all, is the white man's God interpreted in Indian fashion.

When the white man broke into the Indian's world he brought still more wonders and mysteries, and his God must be greater than the god of the Indian. So the Indian evolved the name, The Great Mysterious Being, the Wakantauka of the Dakota, Mahupaictia of the Hiaotsa, and the Kitchi Manitou of the Algonquin. So the term Great Spirit has come into the white man's Indian vocabulary, but it is the God of the white man and not of the Indian.

This acceptance of the white man's God is significant as showing the readiness of the Indian to receive higher conceptions of truth when they are presented to him. As a matter of fact, no Indian tribe had a pure monotheism or belief in one God. They had many gods, both good and evil, and the nearest approach to monotheism was among those tribes which had one god supreme above all the others. Like all primitive peoples, they venerated and worshiped the natural phenomena which they could not understand. The sun, moon, stars, trees, rivers,

clouds, and animals were objects of devotion. Spirits lurked in them all.

The picturesque and romantic "medicine man" has been the theme of song and story. He was the priest of the Indians. He knew the meaning of dreams, signs, and portents. He knew which forces represented the good spirits and which the malignant. He knew how to secure the favor of the one and appease the wrath of the other. His concoctions, rites, and incantations were designed to lay hold on "orenda," the mystical power of good which filled the world and inhered in every object, and to drive away "otkon," the similar power of an evil nature. The superstitious dread of unseen forces which characterized the Indian and his faith in the "medicine man" gave these priests great influence among their people.

Prayer and sacrifice were accepted customs among the Indians; indeed, prayer was one of the most typical and universal religious practices and runs through the noblest examples of Indian literature. The sacrifice usually made by the Indian to the Spirit consisted of beads or beautifully decorated manufactured articles; these "were frequently offered to the spirits of the springs, the fishing places, the corn-fields, or in the woods where flocks of game birds had been killed."

A recent survey tells of a scene enacted by an Indian by the side of a bear which he had killed:

The Indian knelt down beside it and built a little ceremonial fire upon which he cast a tobacco incense. He would address the spirit of the bear, seeking to curb its anger at having been slain. "O brother bear, do not be angry," the Indian would

say. "I needed your skin and your flesh, for I must have clothing and meat to eat. The Great Spirit has made both of us, but he has made men more cunning. I have not slain you for malice or for mere sport, so be not angry. I should not have been angry had you slain me. Come, accept my sacrifice. See, I cast aside the arrow that killed you; watch it burn. See, I give you these beads and this knife; accept them as my gift to you and invoke no harm to me."⁵

The Indian stands almost alone among the peoples of the world in having no golden age of blessedness which he lost in the past and to which he looks forward in the future. He loved the life he lived, and he could imagine no place more to be desired than his beautiful world. Hence the heaven and the future life of the Indian were simply extensions of the world and its activities. His heaven was a "happy hunting ground," and when he entered it he would retain his tomahawk, arrows, and other equipment.

Like all primitives, the Indian's religion was not vitally related to his ethics. He possessed his moral ideas and was governed by them, but these grew out of his social relations rather than the will of the Great Spirit; he was a good Indian because honesty and the other virtues enabled him to live more peaceably with his neighbors and secured the concord and welfare of the tribe; he was religious because he feared the mysterious forces about him and desired to protect himself from the evil spirits which he believed to be swarming around him. Of course, as he imbibed the ideas of the white man and clarified his thinking about God, his religion took on an ever-increasing moral element. Lindquist relates that when the

⁵Lindquist: *The Red Man in the United States*, page 52.

missionaries first preached the Ten Commandments to the Indians as a part of religion, the Mohicans said: "Fool, dost thou think that my mother did not teach me these things while I was at her breast?" But when the missionary preached on the redeeming work of Christ, they said: "Here is a new thought. Come, tell us about this wonderful thing."

EDUCATION AND THE INDIANS.

The Indians were never fools. Neither were they ignorant. Their sagacity and native ability were remarkable. George Washington declared that Little Turtle, chief of the Miamis, was a leader of great bravery, while such men as Powhatan, Pontiac, Red Jacket, Tecumseh, Black Hawk, Osceola, Red Cloud, and Sitting Bull are justly celebrated for their prowess and strategy. But the early Indians had no education whatever in the common acceptance of the term. They possessed no written language, no alphabet, and of course no literature of any kind. It was not until 1821 that Sequoyah invented the first Cherokee alphabet.

When we consider the fact that they have had an alphabet for only a century, the Indians have made rapid progress in education. On all the reservations the government maintains schools for them, and these are supplemented by many mission schools supported by the various denominations, while in practically all States Indian children are admitted to the schools for the whites. There are 268 government schools for Indians, including 166 day schools, 52 reservation boarding schools, and 21 nonreservation schools.

At the present time these government schools enroll 24,145 children, the public schools enroll 30,597, while 6,573 are in the mission schools. Altogether there are 61,413 Indian children in all schools.

Yet the educational situation is deplorable. There are nearly 20,000 eligible Indian children who do not attend school. There are about 500 Seminoles in Florida, practically all full bloods, and 160 of them are minors. Yet there is not a single school of any kind open to these children. All are illiterate. It is small wonder, then, that these Indians are still uncivilized, existing by hunting and fishing and practicing their ancient tribal pagan customs. There is no Church or Christian institution of any kind among the Seminoles, and only ten of them are professing Christians. Among the Navajos of New Mexico there are 5,295 children with no educational facilities whatever; the total capacity of all the schools of every kind in reach of them is only 886. It is estimated that 93% of all the Navajos are wholly illiterate. Justly, then, the government's highest Indian official cries out in his report (1922): "As Commissioner of Indian Affairs, I am not willing to longer overlook the failure to provide schools for these native Americans."

FRAILTIES OF THE RED MAN.

The Indian is the victim of the customary sins which mortal flesh is heir to; his humanity is the same as that of the white man, and he meets the same temptations and commits the same sins. But any consideration of the morality of the red man will drive us to the conclusion that the most prolific

cause of his sin lies in the fact that he has been sinned against. His most glaring faults are due largely to his ignorance and the paganism which still clings as an atmosphere about him. But in large measure the responsibility for the Indian's sins must be borne by the white man, for many of the vices which to-day beset the Indian were fastened upon him by his paleface neighbor.

This is true of drunkenness, one of the besetting sins of the Indian. Whisky maddens him, enslaves him, and constitutes one of the most serious problems of his race. The aborigine knew how to produce intoxicating drinks before the coming of the white man, but there is no evidence that he used them excessively or injuriously. But when the white man introduced "fire water" to him it was eagerly seized. Its use was encouraged by the whites, who found its sale or trade a source of profit and its potency an aid to the driving of hard bargains.

For many years the government has had laws against the introduction of liquor into Indian reservations. Oklahoma entered the Union as a prohibition State. Yet the officers have never been able to wholly eliminate the traffic, and bootleggers continue to debauch the Indian. The government officially recognizes the fact that conditions have much improved since the enactment of national prohibition, but the protection of the Indian from the ravages of strong drink still constitutes one of the greatest moral problems, and much attention is devoted to its solution.

Gambling is another Indian sin, bequeathed to him by the white man. The game of chance was,



THE AMERICAN INDIAN OF YESTERDAY AND TO-MORROW—A
CHIEFTAIN OF A CIVILIZED TRIBE WITH HIS GREAT GRAND-
CHILD.

indeed, indulged in by the primitive Indian, but always for recreational purposes and in connection with Indian sports. It became a menace only when the white man introduced the mercenary motive in his efforts to defraud the natives. Gambling captured the red man's imagination and appealed to his inherent sporting instinct, and the designing white man still encourages it as a method of annexing to himself the Indian's goods. Government officers and missionaries, by legal enactments and education, are struggling with this evil, which still remains as a menace to the untutored red man.

THE INDIAN DANCE.

There are a few evils which beset the Indian which he did not receive from the white man. They are native to him and very seriously interfere with his moral and social progress. The vicious element in these native practices grows out of their conflict with the modern civilization into which we have transplanted the Indian. He is struggling with the ideas which have been handed down to him from his past while he is being forced to conform to radically different ideas utterly foreign to his nature. Conflict is unavoidable, and we unjustly charge the evidences of such conflict to his depravity and general worthlessness. If we knew the red man better, if we could place ourselves in his position and see through his eyes, we would not be so bitter in our condemnation.

One native evil is the Indian dance. Originally it was not an evil at all. On the contrary, it was a religious ceremony and as such had a distinctly

spiritual influence. But as the Indians departed from their pagan religion and came gradually under the influence of Christianity, they carried with them, even corrupted their Christianity with, certain of their old pagan customs, among them being the tribal dance.

These dances became wholly social in their nature. The occasions offered vicious opportunities to wicked Indians, and whisky drinking became an element. To make bad matters worse, the white man seized on these dances as a source of profit; he commercialized them and displayed Indians and their dances at fairs and celebrations. The excitement of the dance and the maddening effect of whisky led to the demoralization of Indian girls and women and to the spread of disease. The Indian, unaccustomed through all generations to the white man's toil and naturally inclined to avoid it, was tempted from his fields and flocks by the dances. Gambling sprang up in connection with them. Returned students who had been won from old Indian ways found in the dances a social life not to be discovered elsewhere and were by them seduced from Christian and civilized modes of life and again "donned the blanket."

Into these dances the Indian frequently introduced his practice of "give away." In his primitive life and religion, of which the dances were a part, he made presents and offerings to the spirits. Generosity is a native Indian trait; the guardianship of the government is necessary even now to protect him from this characteristic of liberality. Thus when the dances became also "give aways" the occasions became doubly injurious to the Indian.

To-day it is generally conceded that the once religious and always picturesque Indian dance is an evil wholly unmixed with good.⁶ All moral agencies are seeking to suppress them. A conference held at Sioux Falls, S. D., in 1922 declared that the revival of Indian dances and the custom of "give away" injured the industrial life of the Indian, impeded his progress in civilization, Christianity, and morality, and led to his pauperization. The attitude of Christian Indians themselves may be illustrated by a characteristic resolution adopted in September, 1922, by the Indian Mission of the Methodist Episcopal Church, South:

Whereas the Creek District is behind for the reason that in some localities they are reëstablishing the stomp dance ground, and holding stomp dances, therefore we urge all our preachers to preach against these bad habits and get all our people to live the life that is taught in our Bible, so our younger generation may follow.

THE PEYOTE CULT.

We now turn to consider the Indian's worst native vice and one of the strangest religious cults of modern times, the use of the deadly drug "peyote" and the religion that has been based upon it. Peyote is a species of Mexican cactus, the top of which becomes hard and brittle when dried and possesses powerful narcotic properties. These peyote tops when sold are known as "mescal buttons" and are about one and one-half inches in diameter.

These buttons are chewed, made into tea for drink-

⁶This is true despite the fact that certain agencies, writers, and periodicals have recently put forth propaganda for the return of the "stomp dance" on alleged "sentimental" grounds.

ing purposes, or taken in capsules after being powdered. The use of four or five buttons produces a strange form of intoxication. The habitué sees beautiful and colorful hallucinations, "a regular kaleidoscopic play of most wonderful colors and an incessant flow of visions of infinite beauty, grandeur, and variety." It has a similar effect upon the hearing, and the person under its influence imagines that the world is full of music; it "makes each note produced on the piano a center of melody which seems to be surrounded by a halo of color pulsating to the rhythm of the music." The peyote user, while under the effect of the drug, lives in an artificial paradise.

Peyote is a drug without any medicinal value whatever; literature issued by the government and the testimony of medical and chemical experts make this plain beyond dispute. Its effects on the human system are highly injurious and deadly if taken persistently or in an overdose. In one United States agency it is said that all cases of insanity among the Indians are caused by peyote.

In ancient times the Indians of Mexico knew peyote and used it in their religious rites. Its use spread to certain wild tribes in America, and, despite government efforts to the contrary, its use is now widespread. Two hundred years ago Spanish laws were passed against it, and to-day its importation is prohibited by Kansas, Colorado, Utah, South Dakota, Nevada, North Dakota, and Montana. Efforts have been made to secure national legislation against it, but bills have been defeated by certain congressmen on the plea that peyote is of religious importance. But "its defense as a religious rite is

largely fictitious," declares the Commissioner of Indian Affairs, "the promoters of its use having seized upon this idea in an attempt to prevent or delay prohibiting legislation."

To-day the peyote cult, or religion involving the use of the drug, is widespread, and an attempt is being made to build up a Peyote Church. Meetings are held at which peyote is eaten to the music of rattles until the entire company passes under the intoxication of the drug. Peyoteism is mixed with certain elements of Christianity, and a strange cult results.

The crown of thorns, for example, is symbolized by a cap of beaver skin. The headmen of the cult, in conducting ceremonies, wear the feathered headpiece of an Indian chief and a cross marked on the feathers.

The picturesqueness of the creed cannot be gainsaid. Take, for instance, the Christmas ceremonies. On the morning before Christmas the leader locates a great lodge by the position of sunrise and builds a half moon fireplace in the center which is lighted at night. Then he spends the day in prayer. At midnight Christmas Eve, with the entire membership gathered, he blows a flute to each of the four corners of the lodge, announcing that the Saviour has come upon the earth. At daybreak again the flute is blown in the same fashion, this time to represent the trumpet of the day of judgment when Christ shall return. Throughout the ceremony the leader wears an otter skin cap, representing the crown of thorns of the Redeemer. In between times the drinking of peyote continues.

More frequently peyote ceremonials consist of a general confessional meeting. The worshipers gather in the evening and listen to the sermons and hymns until about midnight. All the time they chew peyote. By the time the preaching and singing is over they are in an emotional state of mind which impels them to tell all their sins in public meeting.

Then they go about the hall shaking hands and asking forgiveness of each other.⁷

To many Indians peyote is not only a panacea for all ills, but they actually consider that it possesses divine attributes. The bliss experienced by them while under its influence is compared to the emotionalism they have witnessed in revivals. Peyote, therefore, becomes synonymous with the Holy Spirit, and its devotees do not hesitate to quote the words of Holy Scripture and substitute the name of the drug for that of the Comforter. To such a sacrilegious extreme has this cult been carried that it is utterly subversive of all religion and all morality.

The existence of peyotism is a challenge to the government, to the Church, to Christian civilization. Unless this menace is dealt with summarily it will destroy the Indian race and perhaps spread to the ignorant whites. "So far as building up a Peyote Church is concerned," says Dr. Harvey W. Wiley, "if that is established, we will have an alcohol Church and a cocaine Church and a tobacco Church, and any person who wants to use a drug and escape legal penalties for doing it can call it a religious rite. It is a drug addiction, pure and simple."

MISSIONARY WORK AMONG THE INDIANS.

It may be said that missionary work among the Indian tribes began when Columbus landed upon

⁷ From the Boston *Evening Transcript*. For further study of peyotism, see the study of Winnebago customs and traditions by Paul Rabin, published by the American Bureau of Ethnology; *Peyote*, by Dr. Robert L. Newberne, published by United States Bureau of Indian Affairs; and Lindquist: *The Red Man in America*, pages 69-76.

REQUEST

Fletcher Okla. Dec. 25th, 1922.

We the Comanche People of Little Washita Community East of Fletcher Comanche County, State of Oklahoma do hereby request the Methodist Episcopal Church South, to reopen work and Reestablish our Church on the land still owned by the M. E. Church South.

Huth-to-vah	he	Roland Kopaddy
Fro-a-ney	man	Robt. B. Horse
Conny Widy	he	Little B. Horse
Na-yo-ell	man	Philip Looking Glass
Jack Looking Glass	man	Salas Piesky
Be mah	man	Ch. at. W.
Henry Lamont	man	Lee vah
Mary Hays Badde	man	Pibo
Yan Kurb.	man	Mary R. Mills
Ho-ho-co	man	
Pol kin	man	
Birdie Polkin	man	
Bertha Swann	man	
Tan wibitty	man	
He-we-nie	man	Amos Tarrif
Cha-toir-vetty	man	Margaret White & or
Pero-ky	man	Charles Cunningham
He-ya boy	man	Albert As. Hume
Samuel Harris	man	W. from my As. Hume
George Radbird	man	Sharon Mabree
Na-mo	man	allen mihecoy
Timothy Yellowfish	man	Tom J. W. H. H.
Julia Monocoy	man	Tobin Wooksook
Ella K. K. K.	man	Haugh Eackmudak
Mr. K. K. K.	man	Arthur K. K.
Lura Na wa a. Na ya	man	Edward Jewin
Iida Monatoboy	man	Kate Parker
Frank Monatoboy	man	Beatrice Hivoni
Nellie Asatathay	man	Hattie Looking Glass

THE RED MAN'S APPEAL FOR THE GOSPEL—A PETITION, SIGNED BY INDIANS WITH THUMB PRINTS, ASKING FOR A CHURCH.

these shores and the "black gown," or priest, held his cross before the eyes of the natives. The earliest explorers always carried priests in their parties, and Marquette himself was an ecclesiastic; the efforts to convert the tribes were assiduous, if fleeting. Of course no permanent results were obtained in the pre-colonial days, but a vague knowledge of the Great Spirit of the white man was spread abroad among the Indians. Then came the era of wars and conflicts, in the course of which the Indian could hardly be expected to think well of his enemy's religion.

Roger Williams and John Eliot were the first and pioneer missionaries to the Indians. The latter translated the first Indian Bible, and it was printed at the Indian College of Harvard University, but there are to-day no members of the tribe in whose language it was written. The Sioux and the Dakotas are the only Indians now having the whole Bible in their own language; the various tribes have the following portions of the scriptures: Arapaho, St. Luke; Cherokee, the New Testament; Choctaw, the Pentateuch, Joshua to 2 Kings, and Psalms; Muskogee, the New Testament, Genesis, and Psalms; Navajo, Genesis, St. Mark, and selected passages; Ojibways, the New Testament; Seneca, the Gospels; Winnebago, Genesis, part of Exodus, the Gospels, and Acts.

METHODISM AMONG THE INDIANS.

Few Protestant denominations have more energetically worked for the conversion of the red man than has Methodism. John Wesley himself was a missionary to the Indians of America long before

Methodism developed into a separate organization, and the same was true of Charles Wesley and George Whitefield. After the establishment of the Methodist Church in the United States the very first missionary work undertaken was among the Indians. The first American Methodist missionary was John Stewart, a Negro, who in 1816 began his work among the Wyandots at Upper Sandusky, Ohio. Largely as a result of his activity the first Methodist missionary society was formed in 1819. It was the centennial of the latter event which gave occasion to the Missionary Centenary, the greatest missionary enterprise of history, in which both great branches of American Methodism participated and which has poured unprecedented millions into missionary work all over the world.

John Wesley, founder of Methodism, landed at Savannah, Ga., on February 6, 1736, with a burning desire and the avowed intention of preaching the gospel to the Indians. He remained in America nearly two years, but without being able to establish permanent work among the aborigines; indeed, this inability was one of the causes which prompted him to abandon the American field and return to England. The career of Wesley in America and his solicitude for the red man's welfare constitutes one of the most interesting chapters of his life. The following quotations from his Journal reveal the depth of his interest in the Indians:

Tomo-chachi,⁸ his nephew Thleeanouhee, his wife, Sinanky, and the Meiko or king of the Savannah Nation, with two of

⁸An Indian chief who had once been taken to England by Oglethorpe.

their chief women, and three of their children, came on board. Tomo-chachi, Sinanky, and Toanoh were in English dress. The other women had on calico petticoats and coarse woollen mantles. The Savannah king, whose face was stained red in several places, his hair dressed with beads, and his ear with a scarlet feather, had only a large blanket which covered him from his shoulders to his feet. Sinanky brought us a jar of milk, and another of honey, and said she hoped when we spoke to them we would feed them with milk, for they were but children, and be as sweet as honey toward them. As soon as we came in they all arose and shook us by the hand, women as well as men. This was the more remarkable because the Indians allow no man to touch or speak to a woman, except her husband, not though she be ill or in danger of death. When we were all sat down, Tomo-chachi spoke by his interpreter, one Mrs. Musgrove, to this effect: "I am glad you are come. When I was in England I thought some would speak the Great Word to me; and my nation then desired to hear it. But since that time we have been all put into confusion. The French have built a fort with one hundred men in it in one place, and a fort with one hundred men in it in another. And the Spaniards are preparing for war. The English traders, too, put us into confusion, and have set our people against hearing the Great Word. For they speak with a double tongue; some say one thing of it and some another. Yet I am glad you are come. I will go up and speak to the wise men of our nation; and I hope they will hear. But we would not be made Christians as the Spaniards made Christians; we would be taught before we are baptized." All this he spake with great earnestness, and much action both of his hands and head, and yet with the utmost gentleness and softness both of tone and manner. I answered: "There is but One, he that sitteth in heaven, who is able to teach man wisdom. Though we are come so far, we know not whether he will please to teach you by us or no. If he teaches you, you will learn wisdom; but we can do nothing." We then saluted them all as before, and withdrew.

The following extract from Wesley's Journal, dated July 20, 1736, is illuminating as showing not only his

interest in the Indians, but also to what an extent vague rumors concerning Christianity had laid hold on the consciousness of the red man:

Five of the Chickasaw Indians, twenty of whom had been in Savannah several days, came to see us, with Mr. Andrews, their interpreter. They were all warriors, four of them headmen. The two chiefs were Paustoobee and Mingo Mattaw. Our conference was as follows:

Q. Do you believe there is One above who is over all things?

Paustoobee answered: "We believe there are four beloved things above—the clouds, the sun, the clear sky, and He that lives in the clear sky.

Q. Do you believe there is but One that lives in the clear sky?

A. We believe there are two with Him, three in all.

Q. Do you think he made the sun and the other beloved things?

A. We cannot tell. Who hath seen?

Q. Do you think He made you?

A. We think He made all men at first.

Q. How did He make them at first?

A. Out of the ground.

Q. Do you believe He loves you?

A. I do not know. I cannot see Him.

Q. But has He not often saved your life?

A. He has; many bullets have gone on this side and many on that side; but He would never let them hurt me. And many bullets have gone into these young men; and yet they are alive.

Q. Then, cannot He save you from your enemies now?

A. Yes, but we know not if He will. We have now so many enemies round about us that I think of nothing but death. And if I am to die, I shall die, and I will die like a man. But if He will have me to live, I shall live. Though I had ever so many enemies, He can destroy them all.

Q. How do you know that?

A. From what I have seen. When our enemies came against us before, then the beloved clouds came for us. And often much rain, and sometimes hail, has come upon them;

and that in a very hot day. And I saw, when many French and Choctaws and other nations came against one of our towns; and the ground made a noise under them, and the beloved ones in the air behind them; and they were afraid, and went away, and left their meat and drink and their guns. I tell no lie. All these saw it too.

Q. Where do you think your souls go after death?

A. We believe the souls of red men walk up and down near the place where they died or where their bodies lie; for we have often heard cries and noises near the place where any prisoners had been burned.

Q. Where do the souls of white men go after death?

A. We cannot tell. We have not seen.

Q. Our belief is, that the souls of bad men only walk up and down; but the souls of good men go up.

A. I believe so too. But I told you the talk of the nation.

Q. We have a book that tells us many things of the beloved ones above, would you be glad to know them?

A. We have no time now but to fight. If we should ever be at peace, we should be glad to know.

Q. How came your nation by the knowledge they have?

A. As soon as ever the ground was sound and fit to stand upon, it came to us, and has been with us ever since. But we are young men; our old men know more: but all of them do not know. There are but a few whom the Beloved one chooses from a child, and is in them, and takes care of them, and teaches them. They know these things; and our old men practice; therefore they know. But I do not practice; therefore I know little.

Bishop Asbury, the great pioneer Methodist superintendent in America, though in constant danger from the Indians, always longed for their conversion. "I wish to send an extra preacher to the Waxsaws, to preach to the Catawba Indians," he wrote in his Journal on April 3, 1789; and on July 25 of the same year he inscribed: "I wrote a letter to Cornplanter, chief of the Seneca nation of Indians.

I hope God will shortly visit these outcasts of men and send messengers to publish the glad tidings of salvation among them."

LATE METHODIST MISSIONS.⁹

The Methodists have largely, though by no means exclusively, confined their missionary activity to the Five Civilized Tribes, and among these the Methodist work in Oklahoma is now most influential. Preachers were assigned to them before they were removed from their homes east of the Mississippi river, and in some cases these preachers followed them to the West. In 1821 Rev. William Capers was appointed by Bishop McKendree as a missionary to the Creeks in Georgia and Alabama, and he established the Asbury Manual Labor School at Fort Mitchell, near the present city of Columbus, Ga. In this school Samuel J. Checote was trained and led into the Methodist ministry. Checote was principal chief of the Creeks for twelve years from 1867, presiding elder of the Creek District, and a delegate to the Ecumenical Conference of Methodism in London in 1881. After the Creeks moved to Oklahoma he suffered under a tribal law which prescribed fifty lashes on the bare back for anyone who preached the Christian gospel, but was finally instrumental in having this law repealed. The descendants of Checote are to-day prominent Indian Methodists of Oklahoma, one, Samuel J. Checote, being presiding elder of the Creek District.

In 1822 Rev. Alexander Talley began missionary

⁹Certain data in this section are from an unpublished manuscript by Rev. Orlando Shay, Superintendent of the Indian Mission of the Methodist Episcopal Church, South.



HAIKEY CHAPEL, AN INDIAN MISSION CHURCH, BROKEN ARROW, OKLA.



AN INDIAN SUNDAY SCHOOL GROUP, BROKEN ARROW, OKLA.

activity among the Choctaws in Mississippi, and the same year Rev. Richard Neely, of the Tennessee Conference, was sent to the Cherokees in North Alabama and Georgia. Neely was succeeded the next year by Rev. A. J. Crawford, who opened a school for these Indians. By 1830 the Methodists had five Indian schools and eight hundred and fifty-five members. One of the most indefatigable missionaries was John B. McFerrin, who went among the Cherokees in 1827. He traveled a circuit four hundred miles in circumference in Georgia and Tennessee, making a complete round each month. In one of his camp meetings one hundred and eighty Indians were converted. Among his converts was the celebrated John Ross, for forty years principal chief of the Cherokees and one of their most noted leaders.

The deportation of the Cherokees from Georgia to Oklahoma was one of the most savage and inhuman acts ever perpetrated by our government. About thirteen thousand of these helpless people were driven like cattle from their homes in 1838, and four thousand of them died on the way; twenty funerals daily were held by the mournful people along the long trail. On this journey Mrs. Minnie Shay, mother of Rev. Orlando Shay, the present superintendent of the Indian mission, was born. The Methodist missionaries, Alexander Talley and Moses Perry, accompanied the Indians on their enforced migration.

When the Creeks were removed to Oklahoma they were accompanied by Samuel J. Checote and James McHenry, native Methodist workers who rendered invaluable service to them in their sorrow and deprivation. Rev. L. B. Stäteler and Rev. Nathan Scar-

ritt were leading missionaries among the Delawares and Shawnees; both of these men are well known in Methodist history, the former as the great pioneer of the Northwest country and the latter as the founder of the Scarritt Bible and Training School. Among the others who laid Methodist foundations among the Indians should be mentioned Rev. John Harold, who undertook his mission in 1831, his successor, Rev. T. F. Brewer, from whom the Brewer Indian Mission of the Methodist Episcopal Church, South, took its name, and Rev. J. J. Methvin, who was the first Methodist to venture as a preacher and teacher among the Western Indians, or the so-called "wild tribes" of Oklahoma.

SOME METHODIST ROMANCES.

It would be easy to fill a volume with romantic and thrilling stories of the Methodist missionary work among the Indians, all illustrative of the heroism of the missionaries themselves and the longing of the untutored children of the plains for a knowledge of the true God.

In 1832 four Flathead chiefs visited St. Louis to secure a copy of "the white man's book of life," but though they remained six months no copy of the Bible was given to them. On leaving one of them expressed their disappointment in the following words:

I came to you over the long train of many moons from the setting sun. I made my way with strong arms through enemies and strange lands that I might carry much back to my people. I go back with both arms broken and empty. My people sent me to get the white man's book of heaven. You

took me to where you allow your women to dance as we do not ours, and the book was not there. You took me to where they worship the Great Spirit with candles, and the book was not there. You showed me pictures of heaven and of the good land beyond, but the book was not among them. When I tell my people after one more snow in the big council that I did not bring the book, no word will be spoken by our old men or by our young warriors. One by one they will rise up and go out in silence. My people will die in darkness and go a long path to their hunting grounds. No white man will go with them and no white man's book to make the way plain. I have no more words.

The publication of this pathetic address in one of the Church papers created a deep impression and was responsible for a great forward movement in Indian missions. It resulted, indeed, in the appointment of Rev. Jason Lee as the first Protestant missionary to Oregon and the establishment of Methodism in the great Northwest.

The attitude of the Indians toward "the white man's book of life" is further illustrated by the remark of a chief after listening to the reading of a few chapters from a translation of Matthew's Gospel: "Well, it seems to be a good book; strange that the white people are not better, after having had it so long." Strange indeed!

One of the most thrilling stories in all the annals of missionary history is that of Andele Martines, "the Kiowa Captive," who is to-day a minister of the Methodist Episcopal Church, South, among the wild Kiowa-Apaches of Oklahoma. Martines was a Spaniard who was carried away by the savage Apaches in 1866, when he was only nine years of age; his little nephew, Pedro,

was captured at the same time, but, being unable to endure the strain of travel tied to the back of a warrior, was killed by the thrust of a spear. Andele, according to Apache custom, became the slave of the woman who struck him the first blow after the return of the raiders to their camp on the Pecos river. In two months he was traded to the Kiowas for a mule, two buffalo robes, and a red blanket. Henceforth he was reared as a Kiowa.

Thus he grew to manhood as a wild Kiowa, forgetting his name and his Spanish tongue. He became a helper in the government agency blacksmith shop, and after many years he recalled the name of his brother. Through the instrumentality of a government physician this brother, Dionicio, was located at Las Vegas, N. Mex., and the two later met in Anadarko, Okla. Andele was dressed in full Indian costume, with painted face and long plaited hair rolled in beaver skin, and utterly unable to converse with his brother. He returned to his family and the customs of civilization, but in four years the call of the tepee overmastered him, and he went back to his Kiowas.

In 1889 Martines was met by Rev. J. J. Methvin, the Southern Methodist missionary among the wild tribes of Western Oklahoma, and through the preacher's influence the Spaniard-Kiowa was converted. He became a preacher and was placed in charge of the industrial work of the Methvin Institute. He still lives in Anadarko and is one of the most influential Methodists working among the wild tribes. Withal, he is a highly respected citizen and shares in all the activities of Church, city, and State.

METHODIST INDIAN MISSIONS TO-DAY.

When American Methodism was divided in 1844 the missionary work among the Indians in Oklahoma came under the jurisdiction of the Southern branch, and to-day the activity of the Methodist Episcopal Church, South, for the conversion and civilization of the red man, particularly in Oklahoma, is as extensive as that of the other leading Protestant denominations. Most of this work is carried on among the Five Civilized Tribes, although a circuit with three preachers is maintained among the wild Kiowa-Apaches of Western Oklahoma, another among the Nez Perces of Idaho, and still another among the Indians of Northern Alabama.

The Five Civilized Tribes number 101,306, and of these 26,774 are full bloods; there are 41,824 Cherokees, 10,966 Chickasaws, 26,828 Choctaws, 18,761 Creeks, and 3,127 Seminoles. The Southern Methodist work is now being confined to the Choctaws, the Creeks, and Ucheys, a small tribe adopted as associate by the Creeks, with one circuit among the Chickasaws.

The nature of this work is the regular Methodist circuits and Churches, with the complete organization including the Sunday school, Epworth League, and missionary society. The Churches are all in the rural districts, the Indians in the large centers attending the white Churches. The houses of worship are invariably small, most of them being one-room wooden structures. Services are held in the Indian tongue, and on the occasion of the Annual Conference of the Indian Mission it is necessary to have two or

three interpreters to translate the remarks of the presiding bishop into the dialects of the several tribes represented. The preachers are Indians mostly, and a large number of native helpers are used.

The official statistics show that among the Indians in Oklahoma, including the Kiowa-Apaches, the Methodist Episcopal Church, South, has 2,700 members, 71 churches, 10 parsonages, 96 local preachers, 14 Epworth Leagues, and 60 Sunday schools. In addition to the 66 church buildings, 10 congregations worship in homes or schoolhouses. The value of the churches and parsonages is \$90,000. These Indian congregations raised for all causes a total of \$19,013 during the Conference year of 1922, this, of course, being in addition to the support of the Home Department of the Board of Missions.

In Nez Perce County, Idaho, there are 1,400 Nez Perce Indians living on the Fort Lapwai Reservation. They are native to the soil, the Nez Percés having originally roamed through this section of the Far West. Their first treaty was made with the United States in 1855, and in 1863 a second treaty restricted them to the Fort Lapwai Reservation. The Nez Percés represent a good type of Indian; many of them are Christians, and it is said that the unconverted among them are referred to as "pagans."

Among the Nez Percés the Methodist Episcopal Church, South, undertook a mission in 1918. Only one missionary is at work and he is responsible for about 500 Indians; during the first few months of his work he established and fully organized a Church at Fort Lapwai with about 50 members and opened several preaching places in homes. "Every Indian home is



TWO OF THE BUILDINGS OF THE WILLIS FULSOM TRAINING
SCHOOL, SMITHVILLE, OKLA.



THE INDIAN ERECTS HIS TEPEE BY THE SIDE OF THE CHURCH
ON IMPORTANT OCCASIONS.

a preaching place," he writes, "and it is here that our work is beginning to tell most. In every home where it is at all practicable we have Bible reading, explanation, and prayer."

An interesting development of the work among the Nez Perces is the formation of temperance societies in an attempt to counteract the prevalent drunkenness. These societies rank in the local Church on a par with the Epworth League and missionary society. "The temperance society is easily twice as strong as the membership in both numbers and spiritual power," writes the missionary; "to join the temperance society is practically equivalent to conversion with the Indian." The entire work among the Nez Perces is supported outright by the Home Department of the Board of Missions.

Nearly 500 Indians, descendants of the Creek chief, William Weatherford, "The Red Eagle," and Jock and Len McGee, who participated in the Fort Mimms massacre, are now located in Monroe and Escambia Counties, Ala. After the Mimms massacre these red men were granted land, about two hundred and forty acres of which they still retain. It is not under a government agent, and only a few families now live on the original grant, the others renting or having bought farms from the whites. The Home Department of the Board of Missions in 1923 projected missionary activity among those obscure¹⁰ Indians. One circuit is now fully or-

¹⁰ So little known are these Indians that they were entirely overlooked in the nation-wide survey begun by the Inter-Church World Movement and recently completed by the Committee on Social and Religious Surveys.

ganized with eight preaching places; practically all of the services are held in the homes, although one church building has been erected. These Indians of Alabama are all highly civilized and carry on the routine activities of social and industrial life in their rural communities.

WILLIS FULSOM TRAINING SCHOOL.

The largest single enterprise maintained for the Indians of Oklahoma by the Methodist Episcopal Church, South, is the Willis Fulsom Training School, at Smithville, Okla. This institution was made possible by the Missionary Centenary Movement and was opened in September, 1921. The young school has already won the confidence of educational authorities, and the Church will center its interests and funds in it as the outstanding instrument for the mental, spiritual, and moral welfare of the Indians.

The Willis Fulsom Training School is in the southwestern corner of Oklahoma, in McCurtain County, and stands, therefore, in the Choctaw country. This part of the State is mountainous, and the school thus encounters the problem of the mountain whites as well as that of the Indians. Its doors are open to both classes of young people.

This institution has a strategic location for service. McCurtain County has a large Indian population, 1,766 according to the 1920 census returns, which are always below the figures of the Indian Service, and nearly 27% of these are illiterate. The adjoining counties of Le Flore, Choctaw, and Pushmataha bring the total Indian population immediately surrounding the school to nearly 5,000, and nearly 20%

of these are unable to read or write. It embodies an industrial element in its curriculum, operating a farm and offering courses in Home Economics. The Home Department of the Board of Missions has invested about \$100,000 in this school, and its maintenance involves an annual appropriation of nearly \$10,000.

THE INDIAN'S CALL TO THE CHURCH.

The red man calls to the Church in pathetic tones; his long oppression, his present great need, his longing for the gospel, his readiness to accept it and live according to its implications as best he can—these things combine to constitute a challenge to the Christian forces of the world. Missionary work among the tribes is not the romantic activity which uninformed persons imagine it to be. The romance has departed from the Indian. He is not the tall, lithe, striking personage who formerly owned these lands; his is a downtrodden, oppressed, and ignorant race, stripped of his birthright and doomed to live on the bounty of those who stripped him. But it must be remembered that the white man "made him what he is to-day;" and only by giving to him every service and opportunity can we in any measure clear our skirts as a people and do our duty as a Church.

VI.

THE DESCENDANTS OF CÆSAR.

MAN is a migratory animal. History is largely a record of his roving to and fro upon the face of the earth, driven by the triple forces of economic necessity, political oppression, and religious persecution. Few lands are now controlled by descendants of the original inhabitants, so universal have been the migrations. Some peoples even to-day have no homes of their own. The Jews live everywhere under the flags of other men, and the Gypsies, leaving the Indian Peninsula about the thirteenth century, have been roving ever since.

The character of our present civilization has been largely determined by the great modern migrations, for these movements were not all in the past. Some of the most significant of them occurred in comparatively recent times, and the mightiest, perhaps, of all history is now in process. In connection with the discovery and exploration of new lands in the modern period, an era of colonization swept Europeans broadcast and brought under their dominion the vast reaches of Africa, North America, parts of Asia, and the islands of the sea. Following the era of colonization the modern immigration movement set in. Multiplied millions of people left their homes in Europe and migrated to other parts of the world, particularly to the United States, thus creating the immigrant problem.



YOUNG IMMIGRANTS ARRIVING AT ELLIS ISLAND SEE FOR THE
FIRST TIME THE GREAT "SKYSCRAPER."

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But before entering upon a discussion of this problem we should pause and reflect upon the patent fact that all Americans, save only the Indians, are immigrants and their children. None of us, not even those who proudly trace back to the "first families," are far removed from immigrant parents who came to these shores for exactly the same reasons which impel the Italians and Mexicans who are now coming. Our forefathers possessed no more wealth when they arrived here than the immigrants to-day carry in their rude packs. If the newly arrived foreigner lives in an adobe hut or an unsightly tenement, our own parents a few generations ago lived in log cabins quite as humble. In truth, we all came from the same pit, the chief difference between us being in the chronology of the digging. When, therefore, we study the immigrant problem we are studying a human problem, one in which our own fathers were once involved. Sympathy and charity are, therefore, incumbent upon us.

A NATION OF IMMIGRANTS.

The only "native American" is the Indian. We are a nation of people contributed by other nations. Three great motives drew us together: the necessity of securing economic independence or "making a living"; the desire to escape from political tyranny and secure liberty; the desire to avoid persecution on account of religious faith and to obtain freedom to worship God according to the dictates of the conscience. These are the impelling causes of all migrations, and it is our glory, shared by few other

lands, that these motives have drawn and still draw multiplied millions to us, but have never driven a single individual from us.

There are 94,820,915 white people in the United States,¹ this being 89.7% of the entire population. In this number there are 13,712,754 foreign-born persons and 22,686,204 persons of foreign or mixed parentage. Thus we have in our midst 36,398,958 white persons who may properly be called immigrants, and it is rather startling to realize that this is nearly one-half of all the white people in the country.

This situation is by no means unusual; on the other hand it is customary, and has been constant for many years. In 1900 the native whites born of native parents in the United States constituted only 53.8% and in 1920 only 55.3%. Our country, then, always has nearly as many of the immigrant class as those whose parents were native born.

A study of the nearly 14,000,000 foreign-born whites in our population shows that the Germans and Italians predominate, the Russians, Poles, and Irish following in the order named. Each of these nationalities has given us more than a million inhabitants who are now living. The largest number of immigrants are found in New York, where there are nearly 3,000,000 foreign born, and in Pennsylvania, Illinois, and Massachusetts, each of which has more than a million. Yet they are scattered everywhere. Only the distinctly Southern States of Arkansas, Tennessee, North Carolina, South Caro-

¹All these statistics are from the 1920 census.

lina, Georgia, Alabama, and Mississippi have less than 1% of foreign-born elements in their population.

• New York City is a foreign city, though the metropolis of America. Of a total population of 5,620,048, only 1,164,834, or about one-fifth, are white persons born of native parents. Since there are comparatively few Negroes, less than 2% of the total, and when we consider the Asiatics, all of whom are foreigners, we find that nearly 80% of the inhabitants of New York City belong to what may be called the immigrant group. Few Americans have realized this fact, nor have they fully appreciated the potential, if not actual, menace of this situation.

The immigrant groups in our country constitute at once our greatest liability and our greatest asset. They furnish the radicals, the agitators, and the atheists. The Black Hand and the "Tong Wars" are their products. They provide a goodly proportion of our criminals, our paupers, and our diseased. They contribute to our political corruption and instability. They not infrequently injure our laboring men by serving as strike breakers and lowering wages and the standard of living.

On the other hand the value of the contributions they have made and are making to our social life cannot be estimated. From the humble homes of immigrants have come some of our greatest and most trusted leaders. Their sons fought valiantly for our ideals in the World War. The labor of their hands, often at tasks the American shuns, is one of our greatest industrial assets.

THE ITALIANS.

There are more Italians in America than any other foreign-born group save the Germans, the total number being 1,610,109, or 11% of all the foreign born. Since these figures represent only those actually born in Italy, and since Italian families average three times as large as American,² it is apparent that we have with us a much larger number who are properly in the Italian immigrant class. In 1917 it was estimated by Prof. Mangano³ that there were in the United States 3,500,000 Italians.

While most of the Italians live in the New England, Middle Atlantic, and East North Central States, there are multitudes in the South, Southwest, and West. California has 88,502, Louisiana has 16,264, Texas has 8,024, Florida has 4,745, and Alabama has 2,732. In Missouri, which we include in our present survey, there are 14,609. Altogether, in the territory occupied by the Methodist Episcopal Church, South, there are 211,370 foreign-born Italians, to which large number should be added those who are Italians in all characteristics though born in this country of foreign or mixed parents.

Before the enactment of the limited quota Immigration Act in 1921, Italians were coming to our shores at the rate of nearly a quarter of a million annually. The new law limited immigration from each nation to 2% of the foreign born of such nationality already in this country, and provided that not more than 20% of the annual quota could

²Rose: *The Italians in America*, page 63.

³*Religious Work among Italians in America*, page 5.

be admitted in any one month. Under the statute the Italian quota was completely filled the first year; 42,149 were admitted during the year 1921-22 against a quota of 42,057, the number above the quota being those returning from visits to the homeland and persons admitted because their exclusion would have caused undue hardship and suffering. This number represents a decrease of about 180,000 in comparison with the figures of the previous year.

During the fiscal year of 1921-22, 63,647 Italians returned to Italy, this being a decrease in returns of 21,235. The operation of the new law, therefore, has immediately reduced the number of Italians in this country; the reduction is more apparent than real, however, because most of those leaving America soon return, and, returning, are not counted against the Italian quota.

Of the 42,149 immigrants who entered the United States from Italy only 7,777 were professional men and skilled workers; 34,372 were farm laborers, common laborers, servants, and persons, including women and children, having no occupation. Thus the vast majority of our Italians are laborers. This is due largely to the fact that skilled Italians are not needed in this country and find no demand for their services, while common laborers are eagerly sought.

THE BACKGROUND IN ITALY.

In order to understand the Italian in America it is necessary to know something of the environment from which he came. It has been said that Italy

leaped from the Middle Ages to the twentieth century at a single bound. This land had no unity, no real nationality, until the middle of the nineteenth century, when the armies of Garibaldi broke the temporal power of the pope and delivered the government to the people. Italy is, therefore, a backward nation, and while great strides have been made in recent years, primitive conditions still prevail in a large degree among the lower classes, especially in the southern provinces.

In studying the problem of Italian immigrants it is important to bear in mind the great difference between the northern and southern sections of Italy. In the north lies the great and fairly fertile valley of the Po, and here agriculture is more advanced and profitable. Here also are the great factories and industrial centers, and the industrial workers are organized and secure better wages than their brothers in the south. The climate is more healthful and productive of a vigorous type of man-hold. There are better educational facilities, and the percentage of illiteracy is relatively low. From Northern Italy, therefore, comes a more intelligent, virile, and skilled worker than from any other section.

Southern Italy, including the Island of Sicily, differs materially from the north. It has always been a rural section, often devastated, and always priest ridden. Wars ravaged the land through long ages, and the people became isolated, ignorant, and frequently barbaric. Its misgovernment became so notorious just before unification of Italy that Gladstone referred to the rule of the Bourbons in Naples and Sicily as "the negation of God." Here



IMMIGRANTS FROM EUROPE ARRIVING IN AMERICA CATCHING
THEIR FIRST GLIMPSE OF THE STATUE OF LIBERTY.

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the lack of rainfall in the summer months renders efficient and profitable agriculture impossible, and since there has been little industrial development, the position of the lower class is miserable.

As might be expected in such a situation, the percentage of illiteracy among the southern Italians is appallingly high. Throughout the whole of Italy 37.6% of the population above six years of age were unable to read or write in 1911. In 1917 it was estimated that Italy contained 7,000,000 illiterates. It is significant to note that in the most northern province of Piedmont only 11% of the people are illiterate, while in southern Calabria the rate is 70%. In the southern province of Abruzzi the illiterates are 58% of the whole population above six years of age, in Sicily they number 58%, and in Basilicata 65%.

The abject condition of southern Italians is important for us because it is from that section that we receive the bulk of our immigrants. During the first half of the nineteenth century immigration from the south was prohibited, but since these provinces became an integral part of United Italy they have sent their sons to our shores in mighty streams. We are now receiving six times as many immigrants from the south as from the north of Italy; of the 42,149 admitted in 1921-22, only 6,000 were from the north. From July, 1922, to May, 1923, our authorities at Ellis Island admitted 8,854 northern Italians, and 37,991 from the south.

America is thus the haven for the most needy class of Italians, driven here by the stern demands of economic necessity. From the standpoint of

their contribution to us they are the least desirable of all Italians, but from the standpoint of our service to them they are the most desirable. From these humble and suffering folk we are likely to obtain an erroneous impression of Italians in general, and it is constantly necessary to remind ourselves that we are here to minister rather than be ministered unto, and that sunny Italy has not only produced these poor "dagoes," but also gave to the world the Cæsars, Raphael, Michelangelo, St. Francis of Assisi, Caruso, and a vast concourse of the world's celebrated immortals.

THE RELIGIOUS SITUATION IN ITALY.

Christian work on the part of the Protestant forces of America for Italians is rendered peculiarly difficult by the religious environment which surrounded them in their native land. Nominally, Italy is overwhelmingly Roman Catholic. There the pope maintains the headquarters of the Catholic hierarchy of the world. There are the world's finest churches and most magnificent collections of religious art and architecture. The entire land, from Piedmont to Sicily, swarms with priests. Every Italian in his native land grows to manhood in an atmosphere crammed with priestcraft and ecclesiastical reminders; they are as familiar to him as his own home.

In the official census of 1911, 95% of all the people declared themselves Catholics, 123,253 Protestants, 874,532 avowed atheists, and 563,404 refused to acknowledge any religious preference and are claimed by all factions. Thus it will be seen that the

atheists outnumber the Protestants nearly eight to one, or nearly twelve to one if the "actively indifferent" be included with the avowed opponents of religion. These figures show that there is a considerable drift from Roman Catholicism; but those who leave the fold do not become Protestants. They become nothing—or worse.

It is safe to say that large numbers of those who call themselves Catholics really despise the hierarchy of that Church. This anomalous situation roots in history. Italy became a nation only by recognizing the pope as an enemy of the country and making war upon him. To this day he claims temporal power and regards the Italian government as usurping; he calls himself the "prisoner" of the government. A small clerical party is in politics, and its representatives in Parliament keep up the papal pretenses of supremacy.

To all of this the people strenuously object. They are patriots, and to be a patriotic Italian is necessarily to be strenuously opposed to the papal claims. In every conflict they take the side of the state against the Church. In Rome itself one may hear more outspoken denunciation of the Catholic Church than in any other city of Europe.

This opposition, it is fair to say, is against the Church as an institution and the papal hierarchy rather than against the Catholic religion. The men who denounce the Vatican most vehemently are often good and devout Catholics; the writer has frequently seen men rise from their knees in the churches of Rome and in conversation pronounce bitter strictures upon the Roman Church.

It is evident, however, that such an attitude toward the Church must affect individual spiritual life. Men cannot despise their religious leaders and maintain strong faith in their religion. So to-day in Italy Catholicism has lost its hold upon the affections of the people, who are lukewarm, indifferent, and often positively irreligious. It has been said that religiously the people of Italy are in three classes: devout Catholics, mostly illiterate peasants with a sprinkling of the so-called "black aristocracy"; freethinkers and atheists, whose ranks are swelled by the socialists, workers, and educated professional men; the indifferent millions who may perform the ritual of religion but who in reality are indifferent and possess no spiritual life whatever.

"Italy is divided into unbelievers and lukewarm believers," declared Ferdinand Martini. Professor Luzzi, a distinguished Italian, says: "The hurricane of the French Revolution carried away from the mind of even the best that small remnant of religion which they no longer possessed in their hearts."

It is not a question of how much, but how little he believes in anything at all, except possibly in a Supreme Being. There are those who point to the enthusiasm of the peasants for their religious processions. The peasant will sometimes pay several francs for the honor of a prominent place in one of the processions in honor of the Madonna; and if they cannot pay in money they will pay in kind, sending to the priest chickens, grain, and wine. The very peasant who is victimized does not hesitate to express the most profound skepticism and even contempt for miraculous Madonnas, and all the rest of the priestly myths. Occasionally, but very rarely, I have met with a simple faith that is evidently genuine. . . . As likely as not he (the peasant) will give vent to language of a wholly irreligious kind when he is called

upon to contribute of his hard-earned money to the glory of the local Madonna, and he cherishes no sort of illusion as to where the money eventually finds its way. But he would be roused to fury were the local Madonna to be held up to ignominy as a painted fraud.⁴

THE PEASANT COMES TO AMERICA.

The Italian peasant comes to America. He is driven by hard necessity, nothing else; he comes only to escape the abject misery and near-starvation which he has always known at home and from which there is no escape in southern Italy. He has heard of America as the land at the end of the rainbow, and herein he hopes to find prosperity. Temporal improvement is the only motive that prompts him.

At first he is disappointed, for his dreams have often been too rosy. The steerage of the immigrant ship and the rigors of Ellis Island tend to disenchant him. He is dumped unceremoniously into a land which did not invite him and which, according to all outward indications, does not want him. He cannot speak the language. He is hustled away to a tenement and crowded in with others of his kind; there are Italian blocks in New York containing 3,500 people, or 1,100 to the acre. Unable to get a job or negotiate with American business, he becomes the oppressed victim of the Italian banker and the padrone, or gang boss. As a result of all this his instinct to get and to save becomes a passion, while his desire to become a real part of America is likely to wane.

The newly arrived Italian is often indifferent,

⁴Bagot: *Italians of To-Day*, pages 67, 44.

reticent, even suspicious when approached on the subject of the Protestant religion. He perhaps has no vital religion of his own, but the Roman Catholic system is more or less a habit with him. If he ever heard of Protestantism in his native land, he was taught to hate it. He remembers the pious frauds and extortions of the priests and does not discriminate. He, who recalls the glories of St. Peter's and the cathedrals of Naples or Palermo, is invited to a dingy, dirty mission in a side street; he, who in days ago was thrilled by the solemn masses and colorful processions of Rome, is asked to sit on a hard bench through a service entirely lacking in all the details of solemnity which marked the religious services of his youth. It is small wonder that he shows little enthusiasm for the Protestant faith as it is offered to him.

THE PROBLEM OF THE IMMIGRANT.

The Church must reach the immigrant. Not only is it a Christian duty and opportunity, but the very future of our land depends upon it. Our Italian brothers are ignorant, suspicious, poor. They are a favorite field of propaganda for the radical, the I. W. W., and the anarchist. The Mafia and the Black Hand are distinctly Italian institutions. While their natures possess unusual spiritual depths, few of them can be said to be definitely and vitally religious. They do not understand the spirit of America and, in their poverty and exploitation, are easily inflamed against our government.

One of the first duties we owe to these people is to educate them in Americanism, and in this the Church

may coöperate with other social agencies by maintaining classes for elementary instruction in our Constitution, form of government, and duties of citizenship. It is needless to point out that all such activities should and will be thoroughly permeated with the religious impulse. The immigrant will never evolve into the best type of American until he is profoundly influenced by Protestant Christianity. Roman Catholicism in Europe is largely responsible for his present ignorance, poverty, and lack of religious sentiment, and to leave him to the tender mercies of the Catholic Church in the United States will not make his last state any better than the first.

In winning the Italian one of our first steps must be to offer him a capable ministry speaking his own language and preferably of his own nationality. The scarcity of efficient workers, here as in the case of activity among all other foreigners, is the most perplexing single problem we face, even more difficult of solution than the financial problem. When workers have been found it is highly necessary to provide for them an adequate equipment. The family which may have worshiped under the dome of Michelangelo must at least be given a clean, sightly, and well-equipped church in which to worship here. The dingy mission in a rented store will not suffice.

Christian strategy in the winning of Italians calls for large activity among the children. The desire of the immigrant to educate his children is a passion, and it is a striking fact that the school attendance among the younger children of foreign or mixed parentage, in both city and rural sections, is better



AN ITALIAN METHODIST CHURCH AT ENSLEY, ALA.



AN ITALIAN IMMIGRANT AND HIS SHACK IN THE SWAMPS OF
LOUISIANA.

than among those of native parents. Between the ages of five and thirteen years, at which latter age many immigrant children are forced to seek employment, 70.6% of all children of foreign or mixed parentage attend schools, while among those of native white parentage the proportion is only 66.5%. Between the ages of seven and thirteen years the percentage is 94.1 for the immigrants and 92.2 for the native whites.

In the education of Italian children lies one of the important fields of service. Here is the Church's greatest duty and service. As in the case of all our "submerged" peoples, the States cannot or will not provide proper and adequate educational facilities, and because the Christian school is an agency of evangelism as well as enlightenment, few Italian children leave the Christian school unconverted. And through the instrumentality of the school and the children access may be most readily obtained to the interests of the parents.

METHODISM AND THE ITALIANS.

In the territory of the Methodist Episcopal Church, South, there are, according to the census of 1920, more than 211,000 persons born in Italy; and when we add to that number the children born in this country of Italian parents we find that the Italian immigrant population of the South and Southwest is very large. In every city and large town the Italians are found as sellers of statuettes, fruit dealers, barbers, restaurant keepers, truck gardeners, peddlers, bootblacks, and teamsters. In industrial centers, on public works, and in other

places where common labor is demanded they are very numerous; indeed, in many places they are indispensable as workers.

The Methodist Episcopal Church, South, has projected its work among Italians in the States of Florida, Alabama, Louisiana, Missouri, and Texas. This service is directed by the Home Department of the Board of Missions and takes the form of the regular activity of the organized Church, with added institutional and social features when these are found desirable. No day or boarding schools for young people are as yet maintained, but in all the Italian missions vigorous and constant evangelistic efforts are made with an ever-increasing degree of success. The workers report that it is generally easier to reach the Italians with the gospel message than to influence any other immigrant group.

In Florida the Italian missionary work of the Church centers in Tampa and its suburban "ghetto," Ybor City. More than half of all the Italians in the State are found here. The total number of foreign-born Italians in Tampa is 2,817, these constituting by far the largest foreign group save the Spanish-speaking element; the total Italian colony, including those born here, perhaps numbers 6,000. Among these the work of Methodism is regularly organized and is operated in the Latin District of the Florida Conference. The San Paulo Church, at Ybor City, has an actual membership of nearly two hundred Italians, with a constituency several times as large. The pastor is a native Italian, who preaches to the people in their own tongue and exercises a wide influence among them. Near at hand stands the

Wolff Settlement and the Urban Bird Clinic, operated by the women of the Methodist Episcopal Church, South, and these provide day nurseries and all the forms of social settlement activity needed to supplement the evangelistic work of the pastor. In Tampa another Italian Mission was opened in 1923 and given the name of "Russell Mission," in honor of Dr. R. L. Russell, Home Secretary of the Board of Missions in charge of work for immigrants.

In Birmingham, Ala., and the industrial section surrounding it there are 2,160 Italians born in "the old country," and these, with their families, constitute a large colony. At Ensley and its suburb, Pratt City, large numbers are engaged as laborers in the steel and iron plants, and among them the Methodist Episcopal Church, South, maintains an Italian Mission. Here has been built a handsome new church for this foreign-speaking group, and the Ensley Community House adds various lines of community and social activity. Seven workers are employed in this great center, and it is one of the most useful agencies of Methodism in serving and influencing the Italian people.

Regular preaching, evangelistic, and community service is being rendered by the Church to colonies of Italians at Thurber, Erath County, Tex., and Bryan, Brazos County, Tex. At the latter place a regularly organized Italian mission is being operated by Italian preachers who have achieved a large success in conducting religious services in their native language.

Kansas City, Mo., has an Italian colony of nearly

10,000, and of these 3,318 were born abroad. Among this group the Institutional Methodist Church carries on an activity which includes not only the work of the regular Methodist congregation, but also a full range of community and social effort. Supplementing the Institutional Church is the Spofford Home for children. These two institutions employ ten permanent workers and are rendering an invaluable service in the Americanization and Christianization of the foreign population.

ST. MARK'S HALL.

Perhaps the most extensive single work of the Methodist Episcopal Church, South, for Italians is that of St. Mark's Hall, in New Orleans, La. This city has the largest Italian colony found in any distinctly Southern State, a total of 7,633 foreign born. The predominance of Roman Catholicism in Louisiana makes Methodist work among Italians unusually difficult, but they respond readily when they can be reached and rather large results have already been attained. St. Mark's Hall is a great Church and community center located in the foreign section of New Orleans containing about 30,000 population. A plant has been erected at a cost of approximately \$120,000. It consists of a church, a man's building, and a woman's building, and in these every form of social service is carried on by the pastor, salaried deaconesses, and volunteer workers. St. Mark's Hall has a membership of only one hundred and fifty, but its Christian constituency is very large. Its clinic alone treats nearly four thousand

persons annually, while great numbers attend its various classes and participate in its activities.

These distinctive centers by no means cover the range of work being furthered by the Home Department of the Board of Missions among the Italians of the South and Southwest. Great social centers like Kingdom House, in St. Louis, Mo., and the Centenary Institute, in Nashville, Tenn., while not listed as Italian work, carry on extensive Christian operations of every kind among this immigrant group. The same is true of many of the city Churches throughout the country which receive financial assistance from the Home Department or to which the Department allocates workers, while the various Wesley Houses and similar centers of the Woman's Missionary Council manifest never-failing interest in our immigrants from Italy. Indeed, it may be said that in every city where the Methodist Episcopal Church, South, is influential its hand of helpfulness is extended and its gospel is preached to this group of foreigners.

One of the greatest difficulties faced by the Home Department is that of securing workers for the Italian field. The few that have been found in the past were for the most part untrained, and hence the results have not always been substantially conserved. To remedy this situation the Department has undertaken to discover volunteers among the Italian boys and girls and give them a thorough training for their Christian tasks. An annual appropriation of \$3,000 is now being made for the education of ministerial students of foreign parentage.

OTHER RACIAL GROUPS.

Other racial groups found in the territory of the Methodist Episcopal Church, South, are more easily assimilated into the regular organization of the Church, and where conditions render the step advisable such assimilation is always undertaken. In Texas two groups—the Germans and Bohemians—have already been thus merged. Missionary work among the Germans was independently organized as the German Mission Conference until 1918, when it became an integral part of the West Texas Conference, its Churches becoming regular appointments in and the missionaries members of that Conference. An official organ of the Church is still published in the German language, however, and the Churches are yet subsidized by the Home Department of the Board of Missions.

Missionary work among the Czechs in Texas is undergoing an even more complete assimilation. For many years separate congregations were maintained for the Bohemian population, but their familiarity with the English language and their complete sympathy with the American spirit have caused many of them to take their places in the American Churches. By so doing two of the most efficient missionaries, Joseph Dobes and J. P. Bartak, were released for service among their brethren in Czechoslovakia. Sent to this newly resurrected nation by the Foreign Department of the Board of Missions, these American-trained Czechs have led one of the most remarkable revivals of history and have been largely instrumental in establishing Southern Methodism upon a basis of permanency there, in four

years winning seven thousand converts and developing some congregations as large as any in America.

In 1921 an interesting work was started on a small scale among the Syrians and Greeks of Mississippi by Rev. Charles Assaf, a native Syrian born in Damascus, whose life story is like a romance. Leaving his native land, he spent some time in France and England before coming to America as an immigrant in 1905. Unable to speak English, he was "tagged" at Ellis Island and shipped first to New Orleans and from that place to McComb, Miss. He states that upon his arrival at McComb he possessed but ten cents and owed \$500. "I used the dime to buy food and had to trust the Lord to pay my debt. The Lord blessed me, and in six months I was out of debt, although I could not speak a word of English."

Always a sincere Christian, Mr. Assaf felt called to service among his people and was licensed to preach in 1921, immediately entering upon a life of personal evangelism. Supported by the Home Department of the Board of Missions, he goes from town to town and house to house among the foreign population with his message. No definite special organization has yet been attempted. The groups are gathered in homes or in the American Churches for the services conducted by Mr. Assaf, and the people are related to these Churches upon his departure. He has had a large success in placing his converts in the regular Methodist congregations and Sunday schools, and in the first year of his labors more than one hundred definitely entered the membership.

A recent report made by this missionary reveals the interesting and varied nature of his work. In one month he preached fifteen sermons in seven different places, including the largest Church in his Conference, a Confederate Soldiers' Home, and a Negro chapel. Among his conversions in these services he counted twenty-six Confederate veterans, eight Chinese, eight Mexicans, one Italian, one Syrian, one Negro, and one Mohammedan.

VII.

OUR LATIN-AMERICAN NEIGHBORS.

FOR a straight stretch of 1,833 miles our country is joined to Mexico by an imaginary line. East of El Paso the Rio Grande flows between the two republics, but westward there is no division save an occasional concrete post and a few uncertain stretches of wire fence. Vast distances are wholly unmarked and unguarded, and the stranger observing the life, people, and characteristics in the towns and villages along the border would not be aware that on one side lay a great civilized world power and on the other a small and backward land of revolutions, illiteracy, and superstition. For it has been truly said that human nature has ever ignored artificial barriers, and human nature on the border is no exception.

The activity of the Methodist Episcopal Church, South, among the Mexican immigrants of the Southwest is the most extensive and successful missionary work carried on by the Church in the home field. This is as it should be, since the problem of the Mexican in the United States is a distinctively Southern problem. Practically all of these immigrants are in the Southwest, from one-third to one-half of them being in Texas. Their presence in the heart of Southern Methodist territory places a special responsibility upon this Church, and the home missionary agencies have governed themselves accordingly. So fruitful have been the efforts that the Mexican missionary work is to-day organized in two great missions rapidly

nearing the status of Annual Conferences, with a full complement of districts, presiding elders, educational institutions, and self-supporting congregations.

OUR MEXICAN POPULATION.

It is impossible to ascertain the exact number of Mexicans in the United States. The official census of 1920 gives the number of foreign-born Mexican immigrants as 478,383, and states that of this number 249,652 are in Texas, 86,610 in California, 60,325 in Arizona, and 19,906 in New Mexico. It is apparent, however, that these figures do not even closely approximate the total Mexican population of the country. They take no account of the vast number born on this side of the international boundary. Immigration officials frankly admit that thousands of Mexicans cross the poorly policed border clandestinely, and these might be loath to admit the fact of their foreign birth. The Mexican is a white man, and therefore the census figures do not segregate him in its figures based on color.

It has been officially estimated that 60% of the total population of New Mexico is Mexican or Spanish-American; if this be true, the State contains nearly 220,000 of these people, whereas the census figures of the foreign-born Mexicans are less than 20,000. Authoritative estimates place the number in Arizona at 100,000 and those in California at 250,000, these figures being far above those of the census.

According to a recent estimate there are now at least 1,500,000 Mexicans in the United States, 450,000 of these being in Texas. The largest colony is at San Antonio, where there is a Mexican population of

50,000. El Paso is 55% Mexican and Los Angeles, Calif., has 30,000.¹

This large Mexican population is constantly and rapidly increasing. The new limitation law does not apply to Mexico. On the contrary, while the government has severely restricted immigration from other countries, a greater laxity prevails with reference to Mexico; during the war the literacy test, head tax, and contract labor clauses of the law were suspended, and they have not yet been restored; hence we have for several years been receiving thousands of Mexicans ordinarily classed as inadmissible. It is true that many return to their native land, but the number of those leaving is insignificant in comparison with those entering. The report of the Bureau of Immigration for the fiscal year ending in June, 1922, reveals that in this period we admitted 18,246 Mexicans, 12,572 of these indicating Texas as their place of intended residence, and during the same year only 2,155 left Texas. It is significant that only one naturalized Mexican departed from Texas to Mexico. The rapid increase in our Mexican population is illustrated by the Bureau's supplementary report covering the period from July, 1922, to May, 1923, which shows that between these dates 54,574 Mexicans entered the United States, while only 2,319 departed.

THE NATURE OF THESE IMMIGRANTS.

These Mexicans who are flocking to the United States are immigrants of the humbler sort. Most of

¹Figures of Jay S. Stowell in *The Near Side of the Mexican Question*, pages 33, 34.

them are common laborers who come to do the work that many of our native-born citizens refuse to do. Of the 18,246 immigrants who arrived here from Mexico in 1921-22, only 1,165 were skilled workers, and but 291 were listed as professional men.

The common laborers find employment largely on the railroads of the Southwest; it is reported that one line employs nearly 15,000 Mexicans. Large numbers are working in the mines and other industries. The most hopeful sign in the Mexican immigration situation is that many are finding their way to the farms. In Texas, where a great majority of all the foreigners are Mexicans, the census figures show that 468,722 of the immigrant class, including the foreign born and those of foreign or mixed parentage, are living in the rural sections, while only 337,181 are in the centers of population. Texas to-day ranks as one of the first agricultural States of the country, and its prosperity has been made possible by the labor of the Mexicans.

The immigrant from South of the Rio Grande is nearly always miserably poor. He comes across the line to escape starvation, and he usually brings his family with him. His entire earthly wealth consists of the few rags and articles carried in a pack. Unskilled, unlettered, unable even to speak the language, he must take the first job offered to him. He lives in an adobe hut, often with a dirt floor, subsists on beans, and ekes out a most abject existence.

In 1912 it was found that 18% of the Mexicans lived in one-room houses and 60% in two-room houses. Conditions have improved, however, and a recent study in Los Angeles revealed the fact that

only 1% live in one-room shacks, while 2% have two rooms, 24% have three rooms, 30% have four rooms, and 20% have five rooms. In the same survey it was found that 28% of these habitations have no sinks, 32% no lavatories, and 79% no baths. The Housing Commission rated more than 50% of the houses as bad, and only 5% as good.²

Living thus in surroundings more or less unsanitary and squalid, and being ignorant concerning even the fundamentals of sanitation and feeding, disease, particularly tuberculosis, is quite prevalent among them. Infant mortality is unusually high; in Los Angeles it is 152 in 1,000 among Mexicans, but only 54 in 1,000 among the general population; the Mexican baby has one-third the chance to live that is possessed by the average baby.

Our immigrants from Mexico are illiterate; perhaps no group in the country has a higher percentage of illiteracy than our foreign-born Mexicans. In their homeland, dominated by the Roman Catholic Church, they had few educational opportunities; nine out of ten native Mexicans are to-day unable to read and write. The absence or suspension of a literacy test in our immigration laws allowed these ignorant Mexicans to cross our borders, and accordingly we have among us multiplied hundreds of thousands who are wholly illiterate.

Definite authentic statistics on the rate of illiteracy among them are lacking, since the census returns make no distinctions between white persons of foreign birth. But the situation can be realized from

²Reported by Stowell: *The Near Side of the Mexican Question*, page 44.

the fact that Texas, Arizona, and New Mexico, which have the largest percentage of Mexicans among their foreign-born population, have also the highest percentage of illiteracy among the foreign-born whites of any States in the Union. In Texas more than two-thirds of the foreign born are Mexicans, and 33.8% are illiterate, this being the highest rate in the United States. The foreign population of Arizona is three-fourths Mexican, and 27.5% are illiterate, while in New Mexico two-thirds are Mexican, and 27.1% are illiterate.

Facts arrived at on a similar basis indicate, however, that the Mexican, though ignorant himself, has an appreciation of education and is eager to secure its advantages for his children. In Texas only 9.4% of the children of foreign and mixed parentage above ten years of age are illiterate; in Arizona the percentage is only 4.6%. In New Mexico the illiteracy of immigrant children is 3.7% below that of children of native parents, while in Texas and Arizona it is respectively 7.2% and 3.3% above.

Similar results are obtained from a study of school attendance. In Texas 70.6% of the immigrants' children between seven and thirteen years attend school, and among those of native parents the rate of attendance is 88%. In Arizona the figures are 83.7% for immigrants' children and 92.8% for the native whites; in New Mexico the rate is 85.7% and 90%. Such facts are indeed encouraging, especially in the light of the additional facts that nowhere are educational opportunities for the Mexican children equal to those of the boys and girls of native parentage, and everywhere the attendance of the children at

school involves a much heavier sacrifice and burden upon the immigrant parents. To provide an adequate and full educational opportunity for all Mexican children is at once the duty and the opportunity of the Church; in this field of service the Christian forces can do most for the development and Christianization of the immigrant.

THE MEXICAN'S HOMELAND.

Of all the lands on earth, Mexico is perhaps the most unfortunate from the social and political angle. This nation is efficient in nothing, but unstable in everything. The population is a conglomeration of various bloods and mixtures, and there is really no such thing as a distinct Mexican type. The official census in 1910 gave the total population as 15,115,612, but this is no doubt at least a million below the correct figure at the present time. An analysis of the polyglot population in 1900 showed that of the natives only 19% were classed as whites, 38% being Indians and 43% mixed bloods. Seven classes have been listed among the Mexican people, as follows: (1) Spaniards; (2) native Creoles or mixed whites; (3) Indians; (4) mestizos or mixed whites and Indians; (5) mulattos or mixed whites and Negroes; (6) zamboos or mixed Indians and Negroes; (7) Negroes.

Mexico is a shrunken, weakened nation, no longer the proud land it once was. More than half of the territory which was hers at the middle of the nineteenth century now belongs to the United States, our nation having acquired Texas, Colorado, New Mexico, Oklahoma, Arizona, California, Nevada, Utah,

and parts of Kansas and Wyoming. Thus some of the richest sections of the United States formerly belonged to Mexico.

The country, from the dawn of its history, has never been able to establish and long maintain a stable government. It has ever been a land of revolution and near-anarchy. It was annexed to the Spanish crown by conquest in 1521 and ruled by foreign and tyrannical viceroys for three hundred years. A revolt led by the priest Hidalgo secured independence in 1810. In 1822 General Augustin Iturbide declared himself emperor, but in two years he was driven out and the republic was established. In 1864 the people tired of the severity of their presidents and gave the throne to the Archduke Ferdinand Maximilian of Austria. He was shot in 1867, and Benito Juarez took the reins. His successor fled in 1876 before General Porfirio Diaz, who ruled, with the exception of four years, with a rod of iron until 1911, when he was virtually forced to resign. Francisco I. Madero followed and was murdered in 1913, when the notorious General Victoriano Huerta became president. A year later civil war broke out and Huerta was succeeded by General Carranza, who in turn was forced to flee and murdered in 1920. General Adolph de la Huerta became provisional president, and in the fall of 1920 General Alvaro Obregon was elected.

In recent years the internal discord in Mexico has been an international scandal. Diplomatic relations were severed by the United States and various European states, and on more than one occasion during the past few years our government has been on

the very brink of war with our southern neighbor. This discord made property rights unstable and human life unsafe; it plunged the peons still deeper into the already abject poverty and in large measure augmented the stream of immigrants pouring into Texas and California.

Mexico is not naturally a poor country. On the contrary, her natural resources represent vast wealth. But the instability of the government and the ignorance and poverty of the masses has made development impossible. The Roman Catholic Church grasped much of the land and wealth of the country, and foreign capitalists grasped much more. It is said that \$2,000,000,000 of American capital is invested in Mexico, and it is to protect this that interested persons have urged American intervention in Mexico's internal affairs. Mexico has been, and is, in a pitiable plight and deserves the sympathy rather than the censure of the world in her attempts to get her resources from the grip of a foreign Church and foreign capitalists that they may be exploited and developed by and for her own people.

THE CURSE OF CATHOLICISM.

Mexico has always suffered from the blighting power and influence of the Roman Catholic Church, which, more than any other single force, is responsible for Mexican ignorance, superstition, and backwardness. There were, according to the 1910 census, 15,033,176 professing Catholics and only 68,839 Protestants.

The policy of Rome from 1517, when the Church entered Mexico, to 1859 was to acquire as much

property as possible, and by the latter date fully one-third of all the wealth of the nation was in its possession. In such an intolerable situation the people were necessarily pauperized and burdened by oppressive taxation. For more than sixty years Mexico has been struggling to break the grip of Rome, and it is not surprising that she has at times been somewhat unjust to Protestantism.

The struggle began in 1856 when the Jesuits were expelled. In 1859 the Church and state were divorced, and in the following year all the male religious orders were driven out. By 1874 all the female orders were suppressed. Since these reforms were completed the Catholic Church has not been permitted to own the buildings in which it worships, nor has its clergy been allowed to appear in public exposing to view any insignia of their calling. No convents for nuns or friars have been allowed. A new constitution was adopted in 1917, and an attempt has been made to prohibit the operations of all priests and preachers save those of native birth.

But the grip of Rome has never relaxed in Mexico; in spite of laws and confiscations the Catholic Church still holds the masses in virtual bondage. Since this Church has largely controlled education, illiteracy in Mexico is even now well-nigh universal; from 85% to 90% of all the people are unable to read or write. A studied attempt has been made to keep the Bible out of the hands of the people, and the burning of Bibles distributed by Protestants has been common.

The nature of the Roman Catholic religion in Mexico is degenerate, as it always is where this

Church has little competition. Disgraceful stories of the conduct of the priests and the official acts of the Church abound in Mexican annals. For example, in the old days thieves could purchase immunity from the priests, although the "Bull of Composition" would allow only fifty licenses per year to one individual thief. Even as late as 1914 it was said that the priests still sold indulgences publicly. In 1865 a Roman Catholic delegate from the Vatican officially reported to the pope that Mexican Catholicism was idolatrous and that many priests lived in flagrant immorality; he declared that many pastors refused to entertain him because they did **not** want him to see their illegitimate children.

By thus divorcing religion from morality, the Catholic Church has wrought great havoc among the people. "To-day we see the fruitage of such a system, for observers everywhere testify to the fact that Mexicans raised under such a system may have many virtues, but they will persistently steal and lie." This fact constitutes a great problem in missionary work among Mexican immigrants and makes necessary a long educational process. To the Mexican raised under Catholic auspices religion means a hollow form, extortion, meaningless ceremonies, and no morality. The attitudes of a lifetime must be uprooted and changed, and the transformation of Mexican character is necessarily a slow process. Among the older persons it is almost impossible, and the Protestant missionary agencies find their most fruitful field of effort among the children. Therefore the educational program bulks large in all missionary work for the Mexicans.

PAGAN HANG-OVERS.

Speaking of Mexico, the *Encyclopedia Britannica* says: "A large percentage of the natives may still be considered semipagan, the gods of their ancestors being worshiped in secret, and the forms and tenets of the dominant faith, which they but faintly comprehend, being largely adulterated with superstitions and practices of pagan origin." Catholicism among the Mexican peons has indeed been little better than actual paganism, and when these peons come into the United States they frequently and naturally bring their superstitions with them. We accordingly find among certain groups of Mexicans in the Southwest ideas, customs, and practices which can only be regarded as hang-overs from paganism. A review of some of these practices will indicate the necessity of Protestant missionary work among these people.³

In our own State of New Mexico as late as 1887 a "witch" was stoned to death for turning a man into a woman for three months. Here also live people who claim to be on close personal terms with the devil and to have seen and conversed with him. In Santa Fe many superstitions gather about the famous De Vargas Day Celebration, and grotesque legends concerning the miraculous power of a certain sacred picture are preserved and foisted upon the ignorant people as truth. At Chimago, N. Mex., there is a little adobe church building, the dirt from one room of which is supposed to possess marvelous properties and to heal all manner of diseases. Mexican pilgrims

³Fuller accounts of the superstitions will be found in Stowell's book, *Near Side of the Mexican Question*, pages 74-79.



YOUNG MEXICAN GIRLS, STUDENTS IN VALLEY INSTITUTE,
PHARR, TEX.



VALLEY INSTITUTE FOR MEXICAN GIRLS, PHARR, TEX.

come to this church from far and wide, crawling about on their hands and knees and digging up dirt to be applied to diseased parts or to be drunk as tea.

The most striking example of superstition and paganism in New Mexico is the order of Penitentes, or Flagellantes, which is said to be incorporated by the State as "The Society of Our Father Jesus, the Nazarene," and to have great political influence. This order builds upon the text, "Without the shedding of blood there is no remission of sins," and its worship consists in inflicting all sorts of suffering upon its devotees. To-day "there are scores of towns where the Penitentes are the dominating political, social, and religious factor in the community."

Stowell thus describes the Penitentes' ritual:

During Holy Week some of their ceremonies, and particularly their processions, are in the open. The participants in these open processions wear a black mask over the entire head, so that even their neighbors do not know who is taking part. They wear a small lower garment, but aside from that and the mask their bodies are naked. Their backs are gashed with flint or some other sharp instrument, and they whip themselves with whips made of yucca or other harsh cactus as they proceed on their weary march. Some carry wooden crosses of great weight to a distant hill; some wheel barrels of stone through almost impassable sand, and others draw heavy loads with cords which cut into their naked bodies. Many sorts of suffering are devised, and there is little or no general supervision of the order. There is also on the part of some a desire to do sufficient penance at one time to last for the entire year. It should not be inferred, however, that these people are particularly contrite, for some of the worst characters appear to enter most zealously into the ritual and then to go out for another year of unimproved conduct.

While the Penitentes' exercises are supposed to be secret, especially inside the building, what may be

considered as an official description of them is found in the *Catholic Encyclopedia*.

The candidate is escorted to the *morada* (abode), the home, or the council house, by two or more Penitentes where, after a series of questions and answers consisting in the main of prayer, he is admitted. He then undergoes various humiliations. First, he washes the feet of all present, kneeling before each; then he recites a long prayer, asking pardon for any offense he may have given. If anyone present has been offended by the candidate, he lashes the offender on the bare neck. Then comes the last and crucial test: four or six incisions, in the shape of a cross, are made just below the shoulders of the candidate with a piece of flint.

THE WORK OF METHODISM.

Enough has been said to show the great need of Christian service which exists among the Mexicans and the Spanish-speaking peoples of the Southwest. Let us now sketch what is being done to meet this need by the Methodist Episcopal Church, South. Needless to say, the Church has long realized its responsibility and opportunity and has long been active among the Mexicans on both sides of the international border. The success that has been achieved is great, though it should be measured more by the degree of service rendered than by the visible results attained and organized.

As a matter of fact, the visible results of missionary work among our immigrants is never a safe or just criterion of its value and success. The population is constantly shifting, and a congregation which is populous to-day may be bankrupt of members to-morrow as a result of the closing of public works or a new demand for laborers elsewhere. Effort has

not been wasted, however, because the Mexican carries with him his new-found faith, his nobler ideals, his broader information, his better habits of living, and his desire to educate his children. These things abide and bear fruit wherever he goes, though they may not be organized.

The work of Southern Methodism among the Mexicans is far-flung. It is organized in two missions—the Texas Mexican Mission and the Western Mexican Mission. The former embraces all the work for Mexicans in Texas east of the Pecos River. This Mission contains 19 pastoral charges, with 44 local Churches having a total membership of approximately 2,000. Other statistics of the Mission show that there are Sunday schools at about three-fourths of the preaching places, with an average of one Epworth League to each charge. Within the bounds of this Mission the Church maintains three important boarding schools for Mexican children—the Valley Institute, at Pharr, Holding Institute, at Laredo, and Wesleyan Institute, at San Antonio, while day schools are conducted at Eagle Pass and Hillsboro, Tex. Wesley Houses for social settlement work are in operation at San Antonio and Fort Worth.

The Western Mexican Mission, in which is a Church membership of 1,200, includes all the Mexican work in Texas west of the Pecos River, New Mexico, Arizona, California, and a strip along the border in Mexico. In this vast territory there are two districts, the Eastern and Western. The Eastern District alone is four hundred and fifty miles long and two hundred miles wide, and in this territory the Church is responsible for more than 20,000 Mexicans.

The Western District covers a part of Texas, the work in Mexico, Arizona, and California. In the Mexican section of El Paso are located the great Mexican Community Center, the Lydia E. Patterson Institute, and the Effie Edington Boarding School, and, in connection with the Churches, schools for Mexican children are in operation at Phoenix, Ariz., and Magdalena, Mexico.

METHODS AND INSTITUTIONS.

It will thus be seen that Methodist work among the Mexicans takes the regular connectional form of Methodism everywhere. Although close organization is difficult, the Mexican Churches operate true to Methodist form, and they are related to the Mission exactly as others are related to the Annual Conference; and in due time these Missions will be recognized as Conferences.

The evangelization of these people is proceeding by means of the triple and allied agencies of preaching, social service, and education. Great emphasis is placed upon evangelistic preaching, and this is carried on in open public places as well as in the churches at the appointed hours. Much of this preaching is necessarily in the Spanish language by ministers of Mexican nationality. These native preachers establish a vital bond of kinship and sympathy between the Church and the people and, though often poorly trained, they are more influential than American preachers could possibly be. One of the most important problems to be solved is that of developing a native leadership among the Mexicans and securing a trained ministry for them.

Social service work is everywhere carried on in connection with the Mexican Churches and is effectively used as an agency of evangelism. The ignorance and poverty of the Mexicans make this form of activity absolutely necessary. The Woman's Missionary Council maintains several deaconesses, and other full-time workers are engaged, while volunteers from the American congregations make possible a wide range of such service. Its nature varies with the equipment and community needs, the most effective and needful operations usually being employment agencies, language and Americanization classes, nurseries, visiting nurses, clinics, sewing and cooking instruction, and athletic and recreational facilities for the young people. The Mexicans can have little social and community life save as it is provided by the Church, and efforts put forth in this direction are meeting a great need.

Mexican social service work has been highly institutionalized in San Antonio, Fort Worth, Dallas, Houston, Los Angeles, and El Paso. In San Antonio and Fort Worth, Wesley Houses are operated under the active direction of regularly appointed deaconesses and a full complement of volunteers from the American Churches. Three workers are employed at Wesley Chapel in Dallas, and one is maintained in connection with the Mexican Church at Houston. The Homer Toberman Mission and Clinic in Los Angeles is noted for the excellence of its service. These institutions are the natural centers of Mexican society and community activity and are constantly leading the people into sympathetic relations with the gospel and the Church.

At El Paso the great Mexican Community Center is operated by the Home Department of the Board of Missions. In 1920 the Department purchased a large public school building in the heart of the Mexican section and transformed it into a modern social service plant. Salaried workers carry on its activities. These consist, in the main, of an employment bureau, domestic science classes, mothers' clubs, boys' and girls' clubs, and a Goodwill Industry. In all the Southwest there is no finer institution of its kind.

TRAINING A NATIVE LEADERSHIP.

The ultimate solution of the problems raised by the presence of immigrants must be accomplished by a trained native leadership. The refusal to develop leaders among the natives has been the main cause of the failure of the Roman Catholic Church, which has deliberately kept the Mexicans in subjection to a foreign priesthood in order to increase its own power. The success of Protestant agencies depends upon the adoption of an exactly opposite policy, one which seeks to train young Mexicans for leadership and thus allow the people to develop naturally and work out their own problems until they become harmoniously blended into our social body. This is the fundamental policy of the Methodist Episcopal Church, South. Native preachers are used in the Mexican Churches in so far as they can be found, but the scarcity of adequately trained ministers has made it necessary to produce them outright. For the development of leaders and the training of young men for the Mexican ministry a number of educational institutions have been established. Some of these—

Holding Institute, at Laredo, Tex., Lydia E. Patterson Institute and Effie Edington Boarding School, both at El Paso, Tex.—are supported by the Woman's Missionary Council. The Wesleyan Institute, at San Antonio, Tex., and Valley Institute, at Pharr, Tex., together with several day schools, are maintained by the Home Department of the Board of Missions.

The Wesleyan Institute is a school for Mexican boys and the recruiting ground for the Mexican ministry; many of the most successful preachers in the two Missions are its graduates, and the class of volunteers in preparation usually contains about twenty young men. It is necessary to provide the entire support of many of these young preachers, and the Home Department has adopted the policy of assigning such support as Specials. The total sum of \$200 per year will keep a young Methodist preacher in training for his future tasks.

The Valley Institute renders a similar service to Mexican girls; it was established in 1921, and its entire boarding capacity was taxed the second year. The school is located at Pharr, Tex., in the Rio Grande Valley, and it specializes in training young Mexican girls of good breeding for Christian life service. Its evangelical character is attested by the fact that all of the students are usually converted to the Protestant Christian faith before its sessions close. Scholarships for girls at \$200 per year are offered as Specials by the Home Department of the Board of Missions.

In addition to these boarding schools, the Church has found it necessary to maintain day schools of an elementary character at such places as Phoenix,

Ariz., Magdalena, Mexico, and Hillsboro and Eagle Pass, Tex. These are for the most part small schools, operated by one, two, or three teachers, and are made necessary because of inadequate educational opportunity in the public schools. The children are taught English, the elementary subjects, and the fundamentals of the Christian religion. From these schools the children are easily led to the Sunday school and the Church, and as evangelistic agencies they render a vital service. They are maintained at an outlay of from \$1,000 to \$1,500 annually.

Missionary work among the Mexican children is uniquely profitable and interesting. Naturally spiritual in nature, they respond readily to a religious appeal. Some of the young ministerial students in Wesleyan Institute serve small Churches and preach on the streets of San Antonio for experience. One such boy entered the school as a Roman Catholic and was converted to the Protestant faith. On his return to his home for the holidays he undertook the education of his own parents in the Bible, and their conversion followed. The native intelligence of these young Mexicans is illustrated by a girl, fourteen years of age, who came from Mexico to the Valley Institute, unable to speak English and without any semblance of religious training. In five months she spoke English correctly and displayed talent as a Bible student; in one year she was converted and began training for a life of Christian service. Such instances are by no means uncommon, and they lend attractiveness to the Specials in the Mexican field being offered by the Home Department of the Board of Missions.

THE CUBANS OF FLORIDA.

The Methodist Episcopal Church, South, being a Southern Church, recognizes a peculiar duty to the Cuban people, whether they be at home in the "Pearl of the Antilles" or immigrants in the United States. As Cuba owes her independence to America and depends upon American friendship for her stability, so she depends upon American Protestantism for the advantages of Christianity.

The religious problem among Cuban immigrants presents the same features that are found among the Mexicans; being a kindred people, speaking the same language, and kept in ignorance by the same Church, one naturally meets similar characteristics. Social conditions, however, have never been as deplorable in Cuba as in Mexico, although never admirable.

Except for a brief period of British occupancy in 1762, Cuba was controlled by the Spanish from the date of its discovery by Columbus in 1492 until the United States intervened to stop Spanish tyranny in 1898. During this period the Roman Catholic Church had a free hand, with the usual consequence that the people were kept in superstitious ignorance and the wealth gravitated into the hands of the Church. Early in the nineteenth century the Spanish took away much of the ecclesiastical landed property, paying instead a certain sum for the support of the Church, an arrangement which, with certain modifications, has been continued. The priests in the past controlled education, the result being that in 1898, when Spanish control was broken, 84% of the people were unable to read or write. Under American occupancy a system of public schools was

established, and to-day the percentage of illiteracy is only 54%. The fact that the supplanting of Catholic education by a public system has in twenty-five years reduced illiteracy by 30% is eloquent with meaning.

Of the 2,898,905 people in Cuba, 74% are whites, the remainder being Negroes and mixed bloods. The overwhelming majority are Roman Catholics, there being only 12,000 Protestants on the Island. Protestantism, however, is influential far beyond its numerical strength, the 65 schools of various grades maintained by the different mission boards having done much to reduce the percentage of illiteracy.

THE CUBAN IMMIGRANT.

Cuba lies but one hundred miles from Florida, and passage to and fro is a simple and inexpensive proceeding; it is not strange, therefore, that Cubans should constantly seek the industrial advantages of the United States. According to the census of 1920 there are 6,613 Cubans of foreign birth in Florida, these constituting the largest foreign-born group in the State. The largest numbers are in Tampa and Key West; Tampa and Hillsborough County have 4,755, while there are 1,704 in Key West. The tide of Cubans fluctuates back and forth in greater degree than is true of any other immigrants; the number in this country is, therefore, variable, but seems to be slowly increasing. For example, during May, 1923, 169 Cubans entered and 74 departed; and between July, 1922, and May, 1923, the number coming in was 1,179 and the number going out was 699.

Socially the Cuban immigrant is of a better class than the Mexican. Of 698 Cubans entering this

country in 1921-22, all those above sixteen years of age could read and write, while all save 109 possessed at least \$50 in cash; 504 gave no occupation, these being largely the women and the 203 children under sixteen years of age; but among the other 194 there were 41 professional men, 40 merchants, and 82 listed as skilled workers.

It is not to be thought, however, that these Cuban immigrants are of such a high type that they can immediately take their places in American social life. Such is far from the case. They come from the Catholic environment sketched above, and for the most part they are poor, ignorant, and superstitious; it is not to be expected that immigrants from a land wherein more than half the people are illiterate would be of the highest type. These Cubans, almost as much as the Mexicans, need the social and religious ministry of the Protestant Church.

Most of the Cubans in Florida are cigar makers, and it is said that in many cases the saturation of their bodies with nicotine has a decidedly adverse effect on their health and mentality; one missionary secretary is authority for the statement that because of the nicotine "in many cases we find it difficult to bring them to understand in fullest measure the meaning of Christianity." These people live mainly in the foreign sections of Tampa and Key West, in unsanitary quarters, and are a prey to the vices and diseases which usually beset our immigrant population.

METHODISM AMONG THE CUBANS.

Methodism first launched its work among the Cubans in January, 1874, when the Florida Conference

appointed a mere boy, Rev. J. E. A. Van Duser, as a missionary among the Latin people at Key West. He spent the year in studying the Spanish language and in the distribution of Bibles and Christian literature. Reappointed the following year, he died of yellow fever on June 7, 1875, without witnessing the conversion of a single Cuban, and his last words form the epitaph on his simple monument at Key West: "Don't let the Church give up the Cuban Mission."

The Methodist Episcopal Church, South, confines its work for Cuban immigrants to the two largest centers of Tampa and Key West. In the former there are four Cuban congregations under Cuban pastors; these have a combined membership of about five hundred, and each Church operates with a full organization in line with connectional Methodism. There are two such Churches in Key West with a total foreign membership of about one hundred and seventy-five. The congregations in both cities are organized as the Latin District of the Florida Conference.

On account of the shifting nature of the Cuban population it is even more difficult to conserve missionary results and perfect a strong organization among them than among the other foreigners; the constant coming and going also prevents the congregations from becoming self-supporting. The Cubans contribute liberally to their Churches in proportion to their limited means, but it is still necessary for the Home Department of the Board of Missions to subsidize the Cuban work to the extent of about \$8,000 annually.



CUBAN CHURCH, WEST TAMPA, FLA., MAINTAINED BY THE HOME
DEPARTMENT OF THE BOARD OF MISSIONS.



MEXICAN CHURCH MAINTAINED BY THE HOME DEPARTMENT
OF THE BOARD OF MISSIONS AT SAN ANTONIO, TEX.

Here, as elsewhere, the evangelistic method is supplemented by social service and an educational program. In Tampa the Rosa Valdes Settlement, under the control of the women of the Church, operates across the street from the San Mateo Church. Full-time workers, deaconesses, and volunteers are in this great center engaged in the full program of service customary to such institutions. In Key West the well-known Ruth Hargrove Settlement carries on a similar program of service.

On account of the relatively small number of Cubans it has not been necessary for the Church to establish boarding schools, but day schools are in operation in both Tampa and Key West. Large numbers of Cuban children flock to these schools, the curricula of which include elementary subjects and religious training. These schools not only provide educational opportunities equal in quality to those enjoyed by American children, but they also serve as recruiting grounds for the Sunday school and Church.

The Cubans eagerly welcome and take advantage of the Church's offer to train their children. In 1921 the wife of the pastor opened a school in San Mateo Church, Tampa, with four or five Cuban children. In three years the attendance grew to one hundred and fifty, and the services of four teachers were required. In response to this evident challenge the Home Department of the Board of Missions acquired a tract of land near this church and proposes to erect a building in which this school may be permanently housed.

The erection of this school building, as well as the further development of Cuban missionary work, will

be provided for under the plan of Specials, by means of which any congregation, society, or person may assume and support any definite item in the program of Cuban missions. Funds invested in this cause invariably render unusually excellent dividends in real service and the production of Christian character. This is strikingly illustrated by the fact that the successful school in San Mateo Church at Tampa, including the four teachers, is conducted on an annual subsidy of only \$1,000.

VIII.

THE SMALL TOWN AND OPEN COUNTRY.

ONE hundred years ago nearly 90% of the American people were engaged in agriculture; to-day only 30% actually till the soil. In this period there has been a mighty shifting of population as our great cities have grown up and the various commercial and industrial occupations have emerged. There has been a constant drift away from the open country to the large cities, and in 1920 the United States Census revealed for the first time more people living in centers having 2,500 or more inhabitants than in communities of smaller size. Our urban population is now 51.4% of the whole; the rural only 48.6%.

Many men have not welcomed this change and have vainly tried to reverse it. We have had "back-to-the-farm movements" galore, all promoted, however, by persons who had themselves no thought of going back. But still the drift has gone steadily onward and is likely to continue for several decades.

That we have here a fact of tremendous significance none can doubt. The city mind is not the country mind. The change from a rural to an urban people has raised a multitude of new and difficult problems, and the political, social, and religious agencies of the country are struggling to solve them.

But is it not possible that we have made so much of the city problem that we have obscured the importance of the rural problem? Though American cities bulk large, perhaps three-fourths of all the peo-

ple in the world still live under rural conditions. Half of our own people so live. Farming is still the largest industry in the United States and in the world, and one-third of all our workers are farmers. On this industry depends life itself, the lives of all of us; it concerns the basic human need of sustenance. At our peril, then, will we neglect the rural group.

Yet we have neglected this group. What rural institution—school, church, highway, home, or other—receives the same thought that expended upon the corresponding institution in the city? That the farmer does not receive a fair share of the products of his own toil is so apparent that no one even attempts the proof; but what economist proposes to help him, and where is the labor leader who comes to his rescue? The Church has been among the most negligent forces, when common gratitude should have prompted it to be the most thoughtful. The Church has seemingly taken it for granted that no progress was ever made in the country, so it has ventured none. To-day we find that in the midst of revolutionary changes in our rural sections the average Church in the town and open country is just what it was fifty years ago. The result is that the country Church is nearly dead, and we have only begun to give attention to it.

One of the most imperative demands of the present day, therefore, is that we awake to the rural problem, give it at least a place of equal importance with the city problem, and at once address ourselves to its solution.

THE RURAL SOUTH.

People of the South and Southwest need to give especial attention to the small town and the open

country, for this section is predominantly rural. Its cities have indeed grown. They are growing proportionately six and one-half times as fast as the cities of the East and North. Between 1910 and 1920 the urban population of the South and Southwest increased 39%, while the rural population in the same section increased only 5.6%. Yet this territory remains rural and is likely to so remain for a generation. Of its whole population, approximately three-fourths live in the small town or open country, under essentially rural conditions.

New England is nearly 80% urban; the so-called "solid South" is 75% rural. In Mississippi, for example, nearly 87% of all the people live in the country or in rural communities with less than 2,500 inhabitants; in Arkansas 83.4% of the people so live; in South Carolina 82.5%; in North Carolina 81%. Not one of the distinctly Southern States has as many urban people as rural, and the same is true of all the Western States save California and Washington.

The United States Census classifies as rural all the population outside of communities having more than 2,500 inhabitants, a manifestly fair classification because smaller towns almost invariably depend upon agriculture and show rural conditions. But as a matter of fact the great bulk of the population classed as rural actually lives in unincorporated territory—on farms or in farming villages. Of approximately 24,000,000 rural people in the South, 21,000,000 live in such places.

Although the South has only one-fourth of the land area of the nation, it has half of the farms.

Texas has more farms than any other State in the Union, a total of 436,033, Georgia stands second with 310,732, Mississippi is third with 272,101, then comes Kentucky with 270,626, followed by North Carolina with 269,763. Any agency that concerns itself with this section must, therefore, take the rural problem into account in a large way.

This is especially true of the Church. The South is overwhelmingly Protestant; all of the nonevangelical Church members combined total only about 2% of the total population, and these, except in Louisiana, are nearly all in the cities. The proportion of Protestant Church members to the total population is 40.4%, the highest in the United States. The Southern Methodist and the Southern Baptist are the two outstanding denominations, these having a large majority of all the white Churches.

Most of the Churches are rural; more than half of the rural congregations in America are in the South. The Methodist Episcopal Church, South, is distinctly a rural Church. Of its 19,824 congregations, at least 17,000 are attached to circuits in the country districts. These nearly 20,000 societies are grouped into 6,966 charges, so that the great majority of preachers serve more than one flock. The number of Churches on the circuits is from two to ten, the average being about three. Not more than 2,500 societies have the full-time service of a pastor.

These country Churches have been the cradles of the homely virtues which have made America great. They have, in large degree, made the moral fiber of the nation. On them the cities have relied, and still in great measure rely, for their foremost citi-

zens and Christians. They furnish to the Church its ministers, missionaries, and workers. The last authentic investigation disclosed that 66% of all the preachers of the Methodist Episcopal Church, South, came from the homes of farmers and 11% came from the homes of other preachers—and most of these are in the rural sections. If we add to this 77% all of those who came from the small rural towns and villages, we find that the country districts supply nearly all of the ministers. This is true in spite of the growth of the cities, the importance of the city Church, and the decadence of the Church in the open country; and while the ratio may be expected to change somewhat as these movements continue, the data show that the rural Church is strategic.

THE DECADENCE OF THE COUNTRY CHURCH.

For several years we have been aware that all has not been well with the country Church. It has been neglected in the thoughts and plans of denominational leaders. To it has often been sent the inexperienced, the untrained, the inefficient minister. If Home Mission aid has been extended it has been given in the form of a mere addition to the preacher's meager income and without any statesmanlike policy or ultimate goal of effort. Its preachers have generally considered it as a stepping-stone to "a better appointment," and the number of those who have regarded the rural ministry as a life work has been negligible.

As a result the rural Church has for the most part functioned most inefficiently and is to-day in a most deplorable situation. It has by no means kept step

with the general progress made by the rural sections. Good roads have been and are being built everywhere. According to the United States Census of 1920, 30.7% of all farmers own automobiles. Telephones have been installed on 38.7% of all the farms. Consolidated rural schools are springing up all over the country. The States maintain schools of agriculture which enroll students in ever-increasing numbers. Thousands of counties maintain county agents or rural experts who devote their full time to the improvement of rural methods and conditions.

What has the country Church been doing while its environment was thus changing for the better? Candor compels us to admit that it has been standing still. The inevitable result has been decadence as the spirit of the community moved forward and left it behind.

The rural surveys conducted by the Interchurch World Movement in typical counties of the South indicated that nearly 10% of all the rural Churches do not own buildings of any kind; 90% of the buildings owned are of wood, and 80% have only one room and are lighted with oil lamps. Nearly one-fourth of them receive outside financial aid; in some instances Churches have been aided for fifty years, while one-third have received assistance for more than ten years. One-fourth of them do not even have Sunday schools; of those existing only two-thirds are kept open the entire year. Half of the counties studied had not sent a person into professional Christian service for ten years.

It was further found that these country Churches were for the most part making no advance. Out of

280 churches closely investigated, 75 did not add a single member to their rolls during the previous year, and 174 lost more than they gained. The Churches are small and becoming constantly smaller; only 95 of the 280 had as many as 100 members, while 88 had under 50.

In seventy typical Southern counties surveyed it was found that less than one-fifth of the Churches had the services of a full-time resident pastor. Out of 138 rural communities 110 had no pastors, while only 28 had pastors living on the ground.

In Durham County (North Carolina) only two ministers live in the 288 square miles outside the city (Durham) in which there are 34 Churches. One serves six different points, while the other does not live in his parish, but five miles away. The remaining 27 Churches are served by 17 preachers, of whom six live in the city of Durham and 11 outside the county. Blount County (Tennessee), which includes one section with an area of nearly 300 square miles and a population of 6,709, has 40 Churches, none of which has a resident minister. Some of these ministers travel as far as 50 miles to reach their appointments. . . . In 1915, according to *The Country Church in the South*, by Dr. Victor I. Masters, there were 36,500 country Churches in the Southern States; and of these 80% were served by absentee pastors, and 90% had preaching only once a month. In other words, on any given Sunday virtually 27,000 country Churches in the South are closed. It is only by courtesy that we may speak of these absentee preachers as a pastor in the New Testament sense of that term. As a shepherd of the flock he is an absolute nonentity.¹

In these same counties it was found that 48%, or nearly half, of all the preachers had other occupations, depending on teaching, farming, or business for a part of their income. Two-fifths of these serve one

¹Brunner: *Church Life in the Rural South*, pages 60, 61.

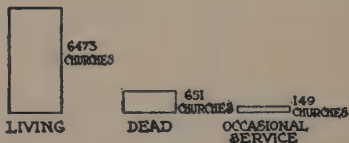
Church, another fifth have two Churches, while the others have three or more. This situation pertains exclusively in the South and Southwest, for "there is no other region in which more than 15% of the ministers are engaged in other occupations." This makes for inefficiency in even greater degree than the absentee system, for the preacher who follows some other pursuit is not only an absentee from his religious activity, but his interests and thoughts are likewise divided between spiritual and temporal affairs.

CAUSES OF THE DECAY.

What causes have operated to bring about the decay of the country Church? Broadly speaking, these are four in number: 1. The lack of adequate financial support; 2. The type of ministry; 3. The poverty of the program; 4. The shifting of the population.

1. The country people are poor and untrained in the grace of Christian stewardship; hence the rural Church is poverty-stricken. The last few years has witnessed an era of unprecedented prosperity, but unfortunately in this same period the low price of cotton in certain years and the ravages of the boll weevil threatened the rural South with bankruptcy even while other sections of the country were rolling in wealth. The Southern farmer, as a rule, does not secure much actual cash and frequently does not contribute liberally to the Church of what he does receive. The result is poor buildings, inadequate equipment, poorly paid preachers, and an almost total lack of modern Church programs. In fact, the dearth of finances is the fundamental cause which in

SURVEY 1969 CHARGES M. E. CHURCH, SOUTH



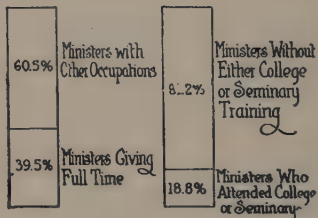
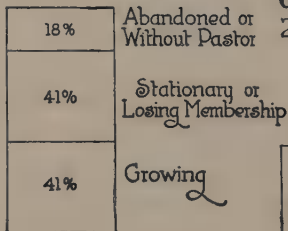
ABANDONED CHURCHES EQUAL
10+% LIVING CHURCHES

HOW THEY FARE

Survey of 22 Tennessee Counties
986 Churches 12 Denominations



TWO REASONS WHY
ONLY 41% ARE GROWING
22 Tennessee Counties 986 Churches
— 499 Ministers —



large degree explains all the other reasons given for the decline of the rural Church.

The surveys of the Interchurch World Movement tended to show that not half of the country Churches operate any kind of a budget system and comparatively few use weekly envelopes for collections. In the rural sections of Colbert County, Ala., and Blount County, Tenn., it was found that the amount paid per member was only \$5.62 per year. The preachers receive pitifully small salaries, from which they must pay traveling expenses ranging from \$90 to \$250 annually. The average salary of pastors in the Methodist Episcopal Church, South, is about \$1,300 per year, but the rural preachers receive much less than that amount. For example, 123 charges in Alabama and 151 in Arkansas pay their ministers \$1,000 per year or less.

2. This inadequate financial support finds its reflection in the type of ministry which is too often found in the rural sections. Too much cannot be said in praise of the country preacher. His consecration and courage have been and are most appealing. His achievements have been remarkable; he has been responsible in large measure for the evangelization of the nation. Making bricks without straw, he has built a foundation of morality and religion under the structure of our social life. Yet it remains true that the ministry he is able to give to the rural districts to-day is most inadequate.

In the first place, he is usually an absentee from the community. Comparatively few rural Churches have a resident pastor. The preacher comes once or twice a month, delivering his sermon,

perhaps lingering for a day or two in pastoral work, and then passes on to his next appointment. Often he must engage in other work to supplement his slender income, in which event he can do nothing save preach. He cannot enter into the community life in any adequate degree, and thus his influence is much restricted.

Even if he lives in the community the case is little better, since under the circuit plan, which almost universally prevails, he must be absent most of the time. His time and interest being divided among two or three or more Churches, he cannot really identify himself with the life of either.

The country minister is nearly always an untrained man. The Interchurch surveys revealed that seven out of ten rural preachers had never attended a college or a seminary and only one in ten had attended both. As a matter of fact, the actual situation is worse than the figures indicate, since most of the college-trained men found in the country at any given time are young and inexperienced "beginners" who will soon pass on to the larger Churches in town and city. The number of trained men who remain in rural pastorates is practically nil.

In the midst of modern community problems the untrained man cannot lead the people and profoundly influence community life. With all due respect to the faithful and consecrated rural pastor, we must frankly confess that unless he is a resident of the community and trained for his task he cannot adequately serve and lead the people. The fault is not his, since on the pittance often doled out to him he cannot concentrate on any one community or

secure the training he needs. He is the victim of a vicious circle; because his Church is small and weak he cannot be a trained resident pastor, and because he is not a trained resident pastor his Church remains small and weak.

The surveys speak eloquently of the rewards of a full-time pastorate. The average net increase of country Churches with full-time pastors is 50% greater than the increase of those with part-time pastors. The per capita contributions of the people is nearly twice as great. These facts indicate that the salvation of the country Church depends upon the trained and full-time pastor.

3. Another cause of decay is the poverty of the program in the rural Church. Though changes of the most tremendous moment have transpired around it, the average country Church has not changed in any essential item in half a century. It still has the same wooden building with one room. Its total program year after year remains the same—preaching once or twice a month, a short revival in the spring or summer, some money raised for benevolent purposes. Many do not even maintain a Sunday school, in still more it is closed during the winter months, in very few does it embody anything like an adequate policy of religious education.

Too often the young people are neglected and lost. Nothing is done to supervise and promote social life. The vital problems of the community are usually regarded as outside the interests of the Church. The result is that in many places it is no longer the center of community life, nor is the pastor the recognized leader. Instead, the interests of the peo-

ple center around the consolidated school, the boys' and girls' clubs, or the other organizations and institutions. The leadership of the Church can be regained or maintained only by the adoption of a broad program of service which will touch every side of community life. There again the financial problem emerges, for such a program depends upon a trained leadership, which in turn depends upon an adequate support.

4. Another cause of decay is the shifting of the rural population. This again is at heart financial, since it tends to remove the substantial supporters of the country Church.

We have already mentioned the fact that the population is gradually drifting away from the rural sections to the large centers. This naturally injures the country Church, since those who so move are not infrequently the more prosperous people who seek better educational and other advantages. Coupled with this cityward drift there are two other changes which threaten to stifle many rural Churches. One is the moving of the farm owners into the villages and small towns, and the other is the constant shifting from place to place of the poor tenants who are left to till the soil. More and more the owners of the land are leaving it. Tenantry is increasing. The owners are largely Church members; the tenants are not. It is easy to see, therefore, that the decrease in the number of owners actually living on the soil and the increase of the poorer and less intelligent tenant class works great hardships on the congregations in the open country. We have here one of the most serious sociological problems of the nation.

TENANCY IN THE SOUTH.

Tenancy is so serious a problem, especially in the South, that it deserves a more extended notice. The mere fact that people move from the country to the city need not necessarily ruin the rural Church, for it must be remembered that the rural population is constantly increasing in spite of the great migrations. As some move out others move in. The difficulty lies in the fact that those moving out are the land owners while those remaining are the unstable, ever-shifting tenants.

The problem of the tenant farmer is one of the gravest which the nation is now confronting. Multiplied thousands of people are caught in this system and are being crushed by it. To-day 38.1% of all the farms in America are operated by tenants, and the percentage is constantly increasing; in 1880 it was only 25.6%; in 1890, 28.4%; in 1900, 35.3%; in 1910, 37%. The great ideal of the people owning the land they till is being reversed in this country, and we are gradually developing a peasant class.

This situation is much worse in the South than elsewhere. In New England only 7.4% of the farmers are tenants, while through the whole South and Southwest the average is about 50%. In Georgia, Mississippi, and South Carolina nearly two-thirds of the farmers are tenants. While these high ratios are due largely to the presence of Negroes, very many whites also belong to the tenant class.

Various plans of tenancy are found. The "share tenants" furnish their own tools and animals and pay a certain share of the products for the use of the land. "Croppers" are the poorer share tenants who

provide nothing but their labor. "Cash tenants" pay a cash rental, while "share-cash tenants" pay in cash and products. "Standing renters" pay a stipulated amount in products regardless of the total yield.

The croppers and the share tenants are the poorest and most unstable class of farmers. They own little or nothing in their own right and are victims of absentee landlordism. They drift from farm to farm and community to community, not infrequently moving every year. Permanent institutions can scarcely be built on this class. Yet this is the very class that is most numerous in the South and Southwest; of 1,592,131 tenant farmers, 1,212,315 are either share renters or croppers, there being about equal numbers of each. The farms operated by tenants are small, averaging about eighty-seven acres in the South and Southwest, or about half as large as the farms operated by owners and one-tenth the size of those operated by managers. For our present purpose it is significant that in this section considerably more than half of the farmers reported had, at the time of the last United States Census, been on the land they then occupied less than four years, while nearly one-third had been located only one year or less.

That such a situation constitutes a vexing problem for the Church is at once apparent. The results of evangelism among these tenants may be dissipated in a quadrennium by the steady shifting of the people. Yet it should not be impossible of solution. The tenants seldom move far, and always others take their places. Given a trained leadership in the coun-

try Church and an efficient superintendency over or coöperation between the Churches and the circuits of a given area, the moving members could be followed and transferred so that they need not be lost.

The crux of the situation, however, is not the difficulty of keeping track of the tenants after they have been won, but of winning them in the first place. The country Church is not reaching them. The surveys of the Interchurch World Movement showed that the percentage of tenants among farmers almost invariably was greater than the percentage of tenant farmers in the Church membership. There is in fact a decline in the Church wherever there is a high rate of farm tenancy.

The tenant farmers are in need of help, not alone from the Church, but also from the nation. They are not antagonistic to the Church, but in their ignorance and poverty they feel that it is not for them. Tenancy, illiteracy, and a low ratio of Church membership usually go hand in hand. Frequently fanatical sects build on this ignorance and reap a rich harvest. There is here a great demand and opportunity for the most intense evangelistic activity coupled with an efficient plan to conserve its immediate results.

HARD SHELLS AND HOLY ROLLERS.

Complete religious liberty in America has produced a multitudinous growth of small sects, "isms," and cults. Nowhere else in the world have denominations flourished so lavishly as in the United States, which has been called the "asylum and nursery of small religious sects." The census of 1916 enumer-

ated 202 denominations, and there are perhaps 100 others from which returns were not received. More than four-fifths of these had less than 100,000 members in the whole country; seven-tenths had less than 10,000; two-fifths less than 5,000, and one-fifth less than 1,000.

These denominations are more numerous in the East and North than elsewhere. Illinois leads the nation with 107, and Pennsylvania is a close competitor with 105. Ohio has 96, and New York has 93. But the East and North do not lead in the proportion of small sects to the total membership; from this standpoint it appears that the sects follow the frontier line and are more likely to spring up in the newer sections of the country. For example, the Atlantic seaboard States have one to every 11,500 white Protestant members, the central section contains one to every 9,600, the Middle West one to every 5,000, and the mountain territory one to every 1,800.²

While the small sect movement has not luxuriated so freely in the South as in some other sections, all the Southern States are teeming with tiny denominations. Missouri has 70, Texas 63, Oklahoma 62, Virginia 61, Tennessee 58, Kentucky 56, Alabama 52, Florida 50, North Carolina 49, Arkansas 47, Georgia 42, and Mississippi 39. Even the solidly Catholic Louisiana has 36 of these little sects among its Protestants, and New Mexico divides its relatively small Protestant population among 25 denomina-

²For a full discussion, see Mode: *The Frontier Spirit in American Christianity*. Chapter V.



A SYMBOL OF LOST FAITH—AN ABANDONED RURAL METHODIST CHURCH.



MOTORIZING THE COUNTRY CHURCH—THE AUTOMOBILE EN-
ABLES THE CHURCH TO SERVE A LARGE COMMUNITY.

tions, allotting an average of only 1,300 members to each.

These Southern sects possess distinct characteristics. An enumeration of or an adequate historical statement concerning the many "irregular" denominations cannot here be attempted. For our present purpose it is sufficient to say that they may be included under two heads—those which profess to stand for a distinct type of behavior and religious experience and those which represent special types of belief and government. Loosely speaking, the first group may be regarded as off-shoots of the spirit generated by Methodism, while the second group represent wayside developments of the Baptist movement. This is not strictly true, since several species of Baptists stand on a "freewill" or Arminian platform, which is a fundamental of Methodism, as against the strict Calvinistic doctrine of predestination, while the Methodist body has witnessed more than one secession on the point of government. As a rule, these sects all decry "sectarianism" and profess to be the "true Church," reject "human creeds," and receive only the Bible as their guide; there are scores of denominations in America which "speak where the Bible speaks and are silent where the Bible is silent," yet they exhibit the most radical differences in doctrines and forms of government.

In the first classification may be included the ultra-emotional type of Christians variously known as "Nazarenes," "Pentecostals," "Holy Rollers," or "Holy Jumpers." There are several sects of these. Springing up in the backwoods, for the most part, they play upon the ignorance and superstitions of the

people with remarkable effect. Their services are frequently bedlams of noise and frenzy. They "speak in unknown tongues," and "interpreters" often arise among them. They receive unusual spiritual enduements, variously known as "the blessing," "the power," "the light," or "the gift." They "cast out devils," this operation often consuming several hours or days, and the preachers have been known to see, recognize, and hold converse with the departing demons. They "heal the sick" and on certain occasions have even professed to raise the dead.

The second classification is composed of a non-emotional but coldly and sternly intellectual type. They flourish in the mountains and the backward rural sections and usually among the more ignorant; indeed, many sects of this type strongly oppose education, especially the education of ministers, and will not tolerate Sunday schools or Sunday school literature. Missionary societies and other organizations are likewise taboo, on the ground that such are not mentioned in the Bible. These people often carry their Calvinistic notions to ridiculous extremes of fatalism, refusing medical aid in illness, eliminating revivals, even declining to read the Bible or join the Church because "all things are ordained of God."

This type of mind is the very reverse of spiritual; indeed, spirituality makes no appeal to it, and thus there is no such thing as "heart-felt religion" or the "witness of the Spirit." Baptism is made an essential and its mode, usually immersion, is rigidly prescribed as a condition to salvation. Foot-washing is sternly commanded and made a sacrament, on a par of importance with the Lord's Supper and bap-

tism. The literal words of the Bible are a fetish, the backwoods, and even the larger towns, sometimes resounding with the debates of rival sects on the exact meaning of "baptidzo" or "psallo."

A studied effort is made by certain of these sects to reproduce in their Churches the exact conditions of the first century, this being regarded as essential to salvation. Many are still agitated over the moral quality of a woman's voice in the Church. Musical instruments of every sort, save only the ancient "tuning fork" used in "lifting the tunes," are objects of special repugnance. Strife over a melodian in a church at Midway, Ky., in 1859, led to a secession from the Disciples of Christ and the establishment of independent "Churches of Christ" on an antiorgan and an antimissionary society platform; this sect has had a considerable local growth, even in some towns, half of all its members being in Texas, Tennessee, and Arkansas.

Many of these sects are varieties of Baptists. Aside from the great Southern, Northern, and National (colored) Conventions, the census reported nineteen different Baptist denominations, including five Dunker or German Baptist organizations. Aside from the Dunkers, these sects flourish almost exclusively in the South; sometimes, as in the case of an Alabama county, nearly all of them are found in a small section.³

These "irregular" sects constitute a serious obstacle

³These "irregular" Baptists are as follows: General Six Principles, Seventh Day, Free, Free Will, Colored Free Will, Bullockite, General, Separate, Regular, United, Duck River, Primitive, Colored Primitive, and Two-Seed-in-the-Spirit Predestinarian.

to the religious, educational, and social programs of the great Protestant Churches. Building upon the ignorance, superstition, and emotionalism of the backward elements, offering an experience of personal exhilaration, and presenting to uncultured souls stern doctrinal rules and purely mechanical aids to salvation, they succeed in enlisting many adherents. Yet these "isms" in the South are not so much the cause as the result of the failure of the rural Church. The Church with a spiritual message, a trained leader, and an adequate educational and community program can and does secure the sympathy of the people and develop them beyond the stage of culture necessary to the growth of these fantastic sects.

METHODISTS AND BAPTISTS.

Let us turn from our consideration of general conditions to a view of the rural situation as it relates specifically to the Methodist Episcopal Church, South. Methodism in the South and Southwest is to-day, and has always been, a rural communion. Its greatest, most historic achievements were made by the early circuit riders who blazed pioneer trails through the uncharted wilderness and planted the arbors and chapels of "the people called Methodists" everywhere. While the growth of cities has naturally affected the Church, it still remains preponderantly rural in its nature. As pointed out elsewhere, not more than 2,500 of its nearly 20,000 congregations stand alone as "stations" with the full-time services of a pastor.

In the South and Southwest the two outstanding white denominations are the Southern Methodist

and the Southern Baptist. Though many others are found, none offers even serious competition to these. Of these two, the Baptist is much stronger numerically. This was not always the case. As late as 1890 the census showed the Methodists to be leading in half the States. By 1906, however, the Baptists had taken the lead in all the States save Virginia.

It is very significant that this great Baptist advance occurred in the smaller communities. The latest religious census showed that while the Baptists were leading in all the States except Virginia, the Methodists outnumbered them in the important cities. This was true in such large centers as New Orleans, Atlanta, Birmingham, Memphis, Nashville, Little Rock, Jacksonville, Tampa, and others located in States wherein the Baptists greatly exceeded the Methodists in number.

This indicates that the Baptist growth is due largely to the rural policy of that denomination. While the Methodists have been neglecting the country Churches and concentrating on the city, the Baptists have been making their "appeal to the common man," and this appeal has won. The Baptist plan of theological training has produced preachers adapted to the rural needs, while the Methodist policy of maintaining only theological seminaries for post-graduate study has tended in the other direction. From the standpoint of denominational pride, therefore, as well as that of Christian service, the Methodist Episcopal Church, South, should learn from the history of the recent past the strategic and vital importance of the Church in the small town and open country.

METHODISM IN THE COUNTRY.

What are the facts to-day with reference to the rural congregations of the Methodist Episcopal Church, South? A recent investigation conducted by the Department of Rural Work of the Board of Missions disclosed some interesting data showing the urgent demand for an aggressive denominational rural policy.

It revealed the somewhat surprising fact that vast areas in the South and Southwest are still unchurched. Maps of typical counties often show half of the territory without Churches while in the other sections numerous Churches, even of the same denomination, are in competition. Everywhere parish boundaries overlap. In one county seven Methodist Churches were found within a six-mile radius of a town, while many communities in other sections had no religious advantages whatever. In the small town just mentioned there are five churches worth not more than \$15,000, and the monuments in the cemetery are valued at \$25,000—"nearly twice as much for the dead as for the living."

In Washington County, Mo., at the time of the survey, 28 of the 61 school districts had no religious services of any kind, and only 5 had full-time Sunday schools. In a section containing 4,000 white people and embracing one-third of the county there was no resident Protestant pastor. This country had the highest ratios of illiteracy and insanity in the State.

All over the South and Southwest there are abandoned Methodist churches given over to bats and owls. The survey indicated that the number of these abandoned churches is 10% of the number now liv-

ing—a total of nearly 2,000. Why were they abandoned? Only 6% of them were absorbed by other Methodist Churches, and not more than 25% of the members united with other congregations after their own disbanded. Lack of financial support killed 26% of them, and a lack of pastoral oversight was responsible for the death of 11% of the others. In 22 Tennessee counties there were located 986 Methodist Churches, 175 of which had been abandoned. In Houston County, Tex., 22 abandoned Churches were found, their elimination leaving two-thirds of the county without Methodist influences, and it is said that most of the crimes are committed in the section where the majority of the dead Churches are found. The abandonment of Churches is not an isolated phenomenon, but the situation prevails in every part of the country.

It is a distressing and alarming fact that one-third of our country Churches are making no progress whatever. During the period between 1911 and 1921, 27.6% of the circuits lost members, while 5.3% of the others remained stationary. This is in marked contrast to the stations, less than 14% of which stood still or declined.

The reason for such losses is apparent; it lies in the absence of a full-time trained pastor. On the circuits the Churches are closed most of the time so far as the ministry is concerned; in fact, on any given Sunday 60% of all the Churches are closed, and on "fifth Sundays" nearly 85% have no preaching service. One-fourth of the Sunday schools are closed from three to six months in the year. A large number of ministers spend part of their time in other occupa-

tions, and thus perform most inefficiently the duties of their pastorates; in the 22 Tennessee counties it was found that 60.5% of all the preachers followed other pursuits. There are about 5,000 Southern Methodist Churches which have no regular traveling preachers, but are served by uneducated "supplies," with whom preaching is sometimes a "side line."

We have spoken elsewhere of the untrained minister and his inadequate salary. Most of the town and country preachers in the Methodist Episcopal Church, South, have attended neither a college nor a theological seminary. Only about 19% are college graduates, these being for the most part, at any given time, young men who will soon leave the rural districts. The salaries are entirely inadequate. In one of the strongest Conferences the average rural preacher received in 1914 only \$600, the railroad man was paid \$800, and the steel worker \$1,000; in 1921 the preacher was paid \$983, the railroad man \$1,900, and the steel worker \$1,800.

NEEDS OF THE RURAL CHURCH.

These facts make it plain that something must be done to reclaim the country Church. The needs are many. In the first place, there is a demand for a complete survey of all the counties in order to determine the exact nature of the problem. Such a survey would locate the abandoned Churches, define the parish boundaries, reveal instances of underchurching, overchurching, and overlapping, show the untouched areas, and form the basis for an adequate policy. It is impossible to map out a program for meeting a situation until the situation has been re-



MOTORIZING THE COUNTRY CHURCH—THE MODERN “CIRCUIT RIDER” USES AN AUTOMOBILE INSTEAD OF A HORSE.



MOTORIZING THE COUNTRY CHURCH—TRUCKS TOUR THE COUNTRY, BRINGING THE CHILDREN TO THE COMMUNITY SUNDAY SCHOOL.

vealed. In very few counties have surveys been scientifically made.

A concrete plan of action could scarcely be mapped out until such a survey has been made, but the facts in hand indicate certain outstanding needs. The most pressing is that of a trained pastor resident in every community. Given this, the country Church will at once take on new life. But this greatest need is the most difficult to meet. There are not enough preachers for all the Churches, and the Churches could not support them if they were available. The nearest probable approach to the ideal at the present time seems to be a reduction of the number of Churches on the circuits, grouping them around the town, village, or open country centers, eliminating competition and overlapping of parishes, and utilizing the lay workers in keeping open the country Churches each Sunday.

The rural Church must be given a more respectable place in the thinking of the denomination. No longer must preachers regard it merely as a "stepping-stone" to "something better." Men ought to elect it as their life work and prepare themselves for its problems. The constant and frequent moving of preachers should be eliminated in favor of a tenure of at least four years; otherwise the pastor can never fully identify himself with the community life, master its problems, and become its leader. Of course all this implies a better support, and this will be forthcoming in due time if a trained ministry is provided; most communities are able to take care of a pastor if inspired, led, and shown the way.

The rural Church should have a program of activity which will challenge its interest and cover its vital

needs. It cannot live on the simple once-a-month preaching program of the past. It must provide for the social life of its people, especially of the young. It should transform itself into a center of religious education. Coöperating with the State and county health, educational, and agricultural authorities, it can do much to transform the community. Even the economic problems of the farmer—coöperative buying and selling, selective breeding, bond issues for schools and roads—are not foreign to it, and the trained pastor can and should be a leader in all of these things. Certainly the ultimate and primary aim is the spiritual development and salvation of the people by the proclamation and application of the Christian gospel, but this gospel is social as well as personal, and all departments of life and activity stand sorely in need of its principle.

THE POLICY OF THE CHURCH.

It is plain that the situation calls for a strong and definite denominational policy of rural work if improvement is to be made on a wide scale; to leave the circuits to work out their own salvation would mean simply a continuation of the decadence. We must confess that the Methodist Episcopal Church, South, has had no such policy in the past. Since the Centenary Movement made possible a more adequate program of home work, however, the Home Department of the Board of Missions has developed and put into operation a rural policy which is scarcely surpassed by that of any denomination in the world. This policy has three outstanding elements.

1. A definite goal or standard of perfection has

been worked out and given to the rural Churches as a guide. This standard is a "score card," or a "Church measuring rod," which enables the Churches to point their activities in the direction of a worthy ideal and to register the progress they are making. This standard contains the following salient features:

(1) Adequate physical equipment, consisting of a modern parsonage, sufficient auditorium space, social and recreational equipment, kitchen, organ or piano, separate classrooms, stereopticon or motion picture machine, sanitary toilets, horse sheds or parking space, and all property in attractive and substantial repair.

(2) A resident pastor giving his full time to the community, conducting services each Sunday, remaining four years in the parish, and receiving a minimum cash salary of \$1,200.

(3) A modern financial system with a budget adopted annually, an every-member canvass for pledges, and a benevolent budget equal to at least 25% of the current expenses.

(4) Meetings and activities conducted in coöperation with other Churches and a systematic program of evangelism.

(5) The parish embracing all the racial and occupational groups in the community.

(6) In the field of religious education, a Sunday school conducted throughout the entire year, its enrollment equal to the Church membership, systematic attempts to bring the pupils into the Church membership, with special instruction therefor, and special provision for teacher and leadership training.

(7) A program of work embracing organized activi-

ties for all age and sex groups and coöperation with the denominational boards and connectional agencies; this program to reach the entire community and to be adopted annually with at least twenty-five per cent of the membership participating in its adoption.

2. The Home Department is also attempting the gigantic task of training a ministry for the rural Church and endeavoring to secure volunteers who will give themselves to country work as a life mission or at least pledge themselves to devote a certain number of years to this field. Special assistance is given to such volunteers in securing adequate training. The operation of the Department's educational policy has two phases:

(1) Schools or chairs of rural leadership are being established in leading colleges and universities. Specialists in rural life work and rural sociology are secured as professors and the young preachers, as well as many laymen, are urged to register for these courses. Practical experience, as well as theoretical learning, is a part of the curriculum, and the professors are expected to give part of their time to presiding elders in actual extension work on the field in the rural sections. Such chairs have already been established in Southern Methodist University and Hendrix College, and others will be set up as rapidly as possible.

(2) To reach the pastors who cannot attend the colleges or be touched by the field extension work, Summer Schools for rural pastors are conducted annually in many Conferences, and Rural Life Institutes are held in a large number of districts. These are

reaching multiplied thousands of rural pastors each year. The Summer Schools, first launched as simple training institutes for rural preachers, have so proved their value that they have increased in number from two to fourteen in three years, and their programs have developed until the curriculum covers all the interests of the preacher. These schools offer twelve days of classroom work, with platform lectures and examinations each summer, and the four-year rural course leads to a diploma in rural leadership. The District Institutes are composed of rural preachers only, and the course consists of studies, surveys, demonstrations, and discussions. The educational policy of the Home Department of the Board of Missions is most strategic and vital. This policy is gradually producing rural leaders, and upon its continuation and further development depends in large measure the future of the Church in the small town and open country.

(3) The Home Department is also seeking to apply its information and theories to the actual work of the country Church by supporting in typical sections throughout the South and Southwest a number of Demonstration Districts and Demonstration Charges. Various rural districts of differing but typical character are selected for demonstration purposes. The presiding elders, thoroughly informed as to the methods and policies of the Home Department and awake to the demands of the rural situation, are given a specified appropriation and asked to use it in promoting a district-wide rural policy. The same course of procedure is followed with a number of selected rural charges. When permanent

results have been secured, they will be given wide publicity for the benefit of all rural workers.

This plan of actually working out successful rural programs on the field is fundamental. It will enable the denomination to develop its general policies of action with assurance, and at the same time it will provide the foundation for an efficient system of training for rural workers. The demonstration idea has been in operation about four years, not long enough, perhaps, for the results to crystallize into definite and certain principles, but sufficiently long for many valuable accomplishments to accrue. Let us review the findings and results secured in some of these demonstration centers.

A DISTRICT IN SOUTH GEORGIA.

As an illustration of the typical situation disclosed by an accurate survey, the Dublin District of the South Georgia Conference, a demonstration district, may be cited. There are in this district 102 Methodist Churches with 12,252 members; all other Churches, representing 10 separate denominations, number 167 and have 17,967 members. In a total white population of 73,500 there are 43,281 who are members of no religious organization. If the Methodist responsibility is in proportion to the existing membership, more than 15,000 persons should be immediately evangelized, and a reasonable goal is a total membership of 28,000. Of the 102 Methodist Churches, only 7 have two services each Sunday; 9 have four sermons per month, 67 have only two, and 19 have but one.

One county in the district was selected as typical

and subjected to closer scrutiny. It has 57 Churches of all denominations, with 22 Sunday schools open throughout the year and 9 others in operation during certain seasons. There are only 21 prayer meetings and 9 young people's organizations, 21 Churches having no organization of any kind. These 57 Churches are served by 27 pastors; 38 have absentee pastors and 9 have none. In 19 Churches no person will pray publicly or lead any kind of a meeting, and there are only 81 men in all the congregations who will do so. Strife exists among the members in 18 pastorates. There are 9 overlapping pastorates and 8 communities entirely neglected by all denominations. Three-fifths of the buildings need repairs. The average amount paid for all purposes during the last year was \$686.25 per Church, or \$1.12 per member.

It is an interesting fact that the courthouse and jail in this county cost \$210,000, while all the Church property cost only \$87,800. The expense of the courts for 1923 was \$47,700, while the total Church expense was less than \$35,000. There were 221 criminal cases docketed in the superior and city courts, while the mayor's courts handled three times as many. Only 337 persons joined all the Churches of the county during the year. Thus during 1923 the number uniting with all religious organizations was less than forty per cent as large as the number of persons charged with crime.

This revelation of a disgraceful situation electrified the Churches. The district is new as a demonstration work, and definite results have not yet been secured. Immediately after the survey, however, a

series of four Rural Life Institutes were held, and all the Methodist pastors were reached. The plan of procedure outlined to meet the situation provided for an immediate mobilization of the laymen to provide a weekly service in each Church, with the attendant organization of prayer meetings, Sunday schools, and Epworth Leagues in all congregations. Teacher-training schools were provided for. A tithing campaign was launched and an every-member canvass projected in each Church. A plan was worked out for the circulation of Christian literature. All unchurched areas were assigned to near-by Churches for immediate occupancy, and congregations were pledged to conduct prolonged evangelistic campaigns, with adequate preliminary preparations and systematic conservation of results.

IN ALABAMA AND ARKANSAS.

The Albertville District of the North Alabama Conference is wholly rural, and its demonstration work has been worthy. Beginning with an "Efficiency Institute" for the information of all the pastors, a careful survey and map were made, which formed the basis of a program of activity. This survey located twenty-five abandoned Churches of the Methodist Episcopal Church, South; the former members had not been absorbed by other Churches, but for the most part remained in their communities without religious privileges. The rural region abounded in "isms" and irregular sects of various kinds, eleven different varieties of Baptists being found in one county.

After the completion of the survey, the presiding



A COMMUNITY ORCHESTRA OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN A RURAL DEMONSTRATION CHARGE.



AN EXTENSION CLASS AT AN RURAL INSTITUTE—TEACHING PASTORS TO SERVE THEIR COMMUNITIES.

elder launched a series of revivals, using the preachers of his district, in the communities surrounding the abandoned Churches. In three years sixteen new Churches were organized, reorganized, or revived, fourteen of these being in the open country and only three in territory never before occupied by the Methodist Episcopal Church, South. In the same period ten new churches and four new parsonages were erected, many receiving some assistance from the demonstration fund. These buildings were all modern, assistance being withheld from one-room buildings. One of these new churches in the open country has eight separate classrooms, and nine have one or more.

Interesting developments have accrued in the matter of supporting the ministry. At one place the Church was abandoned because of its inability to pay a preacher, and the property sold for \$10; this particular Church was revived, it erected a new building, and is now paying \$450 annually on the salary of the circuit preacher. Another abandoned Church now pays \$500 as its part of the preacher's salary.

Experiments here in reducing the size of circuits and providing for more intensive cultivation of the field have borne fruit. One circuit which had six Churches and paid its pastor \$900 annually was divided into two circuits, and after the first year each circuit paid a larger salary than the combined six Churches had paid previously. Another circuit of four Churches paid a salary of \$600 in 1920, but three years later, after division, the same Churches raised a total of \$3,100 for their two pastors. As a

result of a tithing campaign one congregation erected a new building and adopted a novel plan of finance. Each family signed a contract to cultivate one acre of cotton as "the Lord's crop," the seed being sold for expenses and the proceeds of the cotton itself used for religious purposes. The arrangement is being faithfully carried out, and each farmer renders a detailed report of his crop to the Church treasurer.

During the three years of demonstration activity this rural district has sent twenty-eight persons into the ministry; fourteen actually joined the Annual Conference in the last quadrennium, and nineteen are in school preparing themselves for lives of Christian service. These young men receive assistance from the district, an annual collection being taken for this purpose.

In working out an adequate program of community service for the Churches of this district, close co-operation with all the State and county authorities has been practiced. In practically every community Country Life Institutes are held, these touching every interest of the people, secular as well as religious. Teams composed of the presiding elder, pastors, and representatives of the State departments of Education, Health, Mining, and Agriculture have toured the counties, holding meetings and demonstrations in churches and schoolhouses, inspiring the people, and instructing them in the matters vital to their welfare. The Churches have sponsored these tours and by so doing have made themselves the centers of community life and secured the closer allegiance of the people.

A demonstration survey in the Conway District of the North Arkansas Conference located forty-nine abandoned Methodist Churches. To certain of these communities selected pastors were sent to conduct evangelistic campaigns. In one year six of these Churches were reorganized and reopened, new property was secured in two other places, and six hundred new members, exclusive of the old members of the abandoned congregations, were gained. During this movement arrangements were successfully made for laymen to hold weekly services in thirty-one Churches which had previously been open at irregular intervals. From the rural communities six young men entered the ministry, and the salaries of pastors were substantially increased.

These results marked the first year of demonstration work in this district. There remain forty-two abandoned Churches, eight communities with buildings which have no preachers, and several villages wherein the gospel is never heard. The intensive work will continue until all the needs revealed by the survey have been met.

A FEW DEMONSTRATION CHARGES.

Equally valuable results have been secured in many of the demonstration charges in the rural sections. The Methodist Episcopal Church, South, at Centerton, Ark., has received wide publicity during the past four years. The circuit was originally weak, and the ordinary slip-shod methods of finance and activity prevailed. At the present time the Methodist Church is the community Church, the center of operations for a progressive circuit which operates

successful programs for all the people. A new departmental community building has recently been erected.

In this circuit every age and sex group is well organized, the men in athletic clubs, the boys in the Boy Scouts, the girls in a Polyanna Club, and the women in a missionary society. One Church maintains a large orchestra, which serves the territory for miles around. In the Sunday schools large groups are constantly in training for positions of leadership and responsibility in the Church. Gradually the Church has made itself the center of the community life and is the most vital institution among the people.

The town of Bunkie, La., is surrounded by a territory which contains three abandoned Methodist Churches. A survey of the communities revealed three hundred Methodist people living adjacent to these Churches without religious advantages of any kind. The demonstration plan undertook to transform the Church in the town of Bunkie into a community center. A truck operated on Sunday morning for the purpose of transporting persons without conveyances to the Sunday school and Church service. Within a few weeks the average attendance of the Sunday school increased from forty-five to one hundred and sixty and all departments of the Church work showed a corresponding increase. In this case no attempt was made to revive the abandoned Churches; the town Church, on the other hand, reached out its arm of service to the neglected areas and developed a larger community spirit and coöperation with itself as a center.

The plan of operating trucks in the territory surrounding the Church has also been used with excellent results in the demonstration charge at Shuford, Miss. Here a consolidated school exercised a wide influence, and the pastor contracted with the driver of the school wagon to make his trip on Sunday for the Church and Sunday school. The plan resulted in an immediate increase, not only in the size of the Sunday school and congregation, but also in the contributions of the people.

Another Church on the Shuford Circuit has been able to establish a course in moral and religious education in the consolidated school. A young lady who has been trained in the teachers' training school of the Church devotes one day each week to instructing the children, visiting each of the four rooms and occupying a full recitation period with a course based on literature prepared by the State Department of Education. This work is standard in every way, the daily recitations being supplemented by written tests and examinations.

Excellent results have also been secured by the Harrisville Demonstration Circuit in the Mississippi Conference. The circuit lies in the backward section of the piney woods of Mississippi where various "isms" and sects play upon the ignorance and superstition of a large section of the population. Among all the people on this circuit only three had ever attended college and very few had the advantages of a high school education.

In this situation the pastor concentrated on the Sunday school and the promotion of an adequate program of religious education, and in a few years

succeeded in developing three excellent training centers in as many communities. The women and young people were organized for community service. A modern rural church building has also been erected. In launching a campaign of evangelism covering the entire circuit, four revival meetings were conducted simultaneously in different communities for an extended period, and these were immediately followed by a union meeting held at the central church of the circuit with the coöperation of the people of all the communities.

In dealing with a problem of such vast proportions and vital nature as that of the country Church in the South, a thoroughly tested policy and maximum degree of coöperation between all denominational agencies must be obtained. We may confess that such a policy does not yet exist; it is in the making, and the maintenance of these demonstration centers bids fair to provide its fundamental elements. The plan is difficult of operation. Frequently the pastors cannot be held to the charge for a sufficient period of time to solve all of the community problems. Nor do the local agencies universally extend their wholehearted and continued coöperation with the enterprise. Out of the experiment, however, valuable plans are emerging, and it is not too much to expect that such demonstration work will provide the basis for the final solution of the vital and vexing problem of the Church in the small town and open country.

IX.

THE CHURCH AMONG THE MASSES.

THE most interesting social phenomenon of modern times has been the growth of great cities all over the world. Cities have existed since the dawn of history, but never before have they attained such proportions or attracted so large a ratio of the whole population. Their rise has cast a glamor over all the people. They hold central place in our thinking. Vast multitudes are rushing thither from the smaller centers, and once there they seldom seek again the more secluded places.

Though they occupy but a relatively small area on the map, American cities contain more than half of our inhabitants. The United States Census regards as urban any place having as many as 2,500 people, but nearly 44% of our population live in centers having more than 8,000. We have 25 cities with more than a quarter of a million inhabitants each and a dozen with more than half a million. New York City contains a million more people than the entire State of Texas; more, indeed, than any State in the Union save Pennsylvania, Illinois, Ohio, and, of course, the State of New York. It is more populous than North Carolina and Georgia, the two largest Southern States, combined.

Our cities are growing at a tremendous rate. Between 1910 and 1920 they gained more than 12,000,000, while the increase in the rural sections

was only 1,600,000. During that period 23 cities more than doubled in size. Hamtramck and Highland Park, Mich., suburbs of Detroit, each increased more than 1,000%; Miami, Fla., experienced the third largest growth, with a gain of 44%, followed by Wichita Falls, Tex., with 389%, and Tulsa, with 296%.

In our modern civilization the cities are of strategic importance. Therein we encounter most of the great problems of the day. They dominate business and industry, and the facts indicate that they will soon dominate all other departments of activity. If, therefore, our civilization is to endure and the nation to be won, the cities must be won; it is here that the Church faces its most pressing and difficult task.

THE PROBLEM OF THE CITY.

All of the great political and social problems of the day center in the modern city. Even the matters which most vitally concern the rural sections, such as the price of farm products and the construction of good highways, are wrought out in the cities, often a thousand miles from the communities affected. Their influence ramifies throughout the nation and the world. The problem of the great city is, therefore, the problem of civilization.

The political problem of the city is acute; it is still in the stage of experiment. There is scarcely a well-governed city in the United States, and most political scientists regard city government as a failure, though distinct improvements have been made during the past few years. We have not yet learned how to secure the best type of public officials,

and it is common knowledge that in many cities graft and corruption have been widespread. Here congregate the very worst racial and moral elements of the land, who may be and often are used as the tools of crooked politicians and "ward heelers." Before the elimination of saloons the liquor dealers ruled the wards, were the supreme power in city politics, and not infrequently represented the large centers in the State legislative halls. Not many of our centers of population are governed, either directly or indirectly, by the best type of citizenship.

The social problems of the day present themselves in the cities. Here we have the slums, where thousands huddle in inadequate quarters and live in filth amidst conditions most unsanitary. Hundreds may occupy a single tenement, which is often a dirty fire trap calculated to breed disease and endanger life. Children may grow to manhood without the sight of a blade of grass or one genuine romp on the solid earth; their recreation places are the unclean alleys and the dangerous streets. These children are underfed, they lack pure milk in sufficient quantities, they are clothed in rags, they freeze in winter and suffocate in summer; from their ranks we recruit an army of illiterates, physical weaklings, moral degenerates, and mental defectives.

At the other extreme we find the idle rich, a class almost unknown in the rural sections. While thousands starve within a stone's throw of their mansions, they revel in a luxurious dissipation which is the moral counterpart of the sins of the slums. In no other country of the world do we find

such extremes of abject poverty and superfluous wealth as in the cities of America, and here we find the roots of anarchy, radicalism, and Bolshevism. The great economic problem of the day concerns a more even distribution of the necessities of life, and in the city we see the evils of unjust distribution in the most flagrant form. If our civilization falls in the ruins of anarchy the red revolution will find its inspiration and center in the cities of the land, for therein lie the economic conditions from which anarchy springs.

Morally we face a problem of gigantic proportion in the large centers. Every moral reform ever initiated met therein its most strenuous opposition, and as a general rule the strength of this opposition was in proportion to the size of the city. Certain sections of most cities are veritable cesspools of immorality, and the police seem powerless to cleanse them. Gambling, robbery, and prostitution, though found everywhere, are distinctly sins of the city, and most of those guilty of these crimes gravitate there sooner or later. For the most part, moral standards are lower and greater laxity in conduct prevails in the cities than elsewhere in the country.

This is not a true picture of the modern city as a whole, to be sure. Here we find a great section of the population living in comfort and doing their duty to Church and state. But that every city presents in the most aggravated form perplexing political, social, and moral problems cannot be gainsaid; the daily press flashes this before our eyes with convincing regularity. It is in the downtown or congested sections that the most distressing conditions

prevail, and these are the very sections which are being neglected by the Church. In cities where downtown Churches are maintained they receive their main support and patronage from afar, from the middle or upper classes, and render no adequate service to the submerged thousands who teem all around them. In our whole study, therefore, we should remember that we have in mind these downtown and slum sections. The uptown residence districts, while greatly in need of the gospel, demand no distinctly missionary service.

THE CHURCH IN THE CITY.

The modern city calls to the Church for distinct types of service. The uptown, residential, or suburban sections present no unusual problem, but call for a high type of gospel ministry. The downtown congested boarding house districts demand a large emphasis upon directed social activity, especially among the young people. In the slums, or tenement districts, the need is for the institutional type of Church, with its milk depot, public health work, free clinics, employment bureau, day nursery, and similar lines of service to a poor, underfed, overworked population which crowds by unbelievable numbers into the most restricted quarters.

The first class is usually able to pay its own way. The second is likely to have a large membership of middle class people who can assist materially in maintaining their Church, but who must secure outside aid if the full program of necessary work is carried out. The third type is a missionary project pure and simple, the main expenses of which must

be borne by boards, organizations, or other Churches.

The downtown population is always shifting as boarders and roomers move from place to place. Negroes, Jews, and foreigners gradually encroach and drive out the white American people. Elegant mansions are turned into ramshackle boarding houses and cheap tenements. The Churches migrate also, following their members uptown, and leave the most densely populated areas unchurched. Churches which remain in their old homes frequently must receive three hundred or four hundred new members annually in order to hold their own, this number being required to take the places of those who pass on.

The congested section is constantly being recruited from the outside, with elements mostly indifferent or hostile to the Church. When Church members move in from the country or elsewhere they are often lost in the great mass of unchurched humanity about them. A careful house-to-house community survey in nearly any great city will disclose at least twice as many unchurched Methodists, for example, as the total membership of the nearest Methodist congregation. This situation calls for special visitors, deaconesses, and full-time workers to keep in touch with the transient people.

The former aristocratic section of New Orleans is now a slum center containing 30,000 foreigners, and in the Creole mansions of former days it is not unusual to find whole families living in squalor and poverty in one room. In St. Louis the movement of the population westward has left hundreds of thousands without any near-by Protestant ministry.

Some of the finest churches, which formerly housed opulent congregations, are now owned by Negroes and Jews. The Churches cannot remain in these areas; it is a financial impossibility under our present system. The only solution of the problem thus presented is to regard the downtown Church as a missionary enterprise, supply assistance from the outside, and thus enable it to remain among the needy people and continue its ministry.

In the South and Southwest the city problem is not so acute as in the North and East, for the cities are not so large, nor do so great a proportion of all the people live in them. It is very important, however, and daily forcing itself to the front. In St. Louis it has already reached the acute stage. Cities in this section are growing faster, relatively, than in any other part of the country—in fact, they are growing six and one-half times as rapidly as cities elsewhere. The city population in the territory of the Methodist Episcopal Church, South, increased 39% between 1910 and 1920, while the urban growth in the country as a whole was only 5.6%.

As we study the whole urban situation we are forced to the conclusion that the Church has not yet grappled with it in any adequate way. In spite of the number and vital nature of the problems, and the vast difference between the needs and psychology of the great city and the small town, most of our city Churches are simply town Churches transplanted to the great center. Many of them still have the rural mind and the rural program; their full round of activity consists of two preaching services on Sunday, a young people's organization,



CITY TENEMENTS, WHERE THOUSANDS HUDDLE IN POVERTY
AND MISERY.



"KINGDOM HOUSE," METHODISM'S GREATEST SOCIAL SETTLE-
MENT IN THE SLUMS OF ST. LOUIS.

a woman's missionary society, a Sunday school, and a prayer service on Wednesday night. That a larger policy must be adopted is obvious.

The Methodist Episcopal Church, South, while distinctly a rural Church, occupies a unique relation to the cities of the South because of its strength therein. Outstripped by the Southern Baptists in the country districts, it still maintains the lead in large cities, and there is placed upon it the primary responsibility for their redemption.

Herein it is having its largest growth. Between 1910 and 1920 its membership increase in the cities was 56% and only 18.6% in the rural districts. The value of its property increased 115% in the cities and but 95% elsewhere. The large centers increased their offerings for all purposes 185%; the small towns and open country only 140%. And all this in spite of the fact that about six-sevenths of all the Churches and seven-tenths of all the members are rural.

To the solution of the city problem the Home Department of the Board of Missions has set its hand. In order to better understand the prevailing conditions and the policies being operated, let us study some of the cities in Southern Methodist territory.

METHODISM IN ST. LOUIS.

The last census gave the city of St. Louis proper a population of 772,897, and its whole metropolitan area, consisting of the city and its suburbs, 952,012. Its suburbs are growing twice as rapidly as the city itself. This is the largest city in the territory of the Methodist Episcopal Church, South, and the sixth

in size in America. It was settled by the French, and is to-day strongly Roman Catholic, this Church in 1916 having considerably more than twice as many as all others combined. It has attracted a large foreign element, less than half of its population being native white people born of native parents; it contains 103,239 foreign-born whites and 70,000 Negroes. Germans largely predominate in the foreign population, there being 30,000 of these actually born in Germany; then follow the Russians—mostly Jews—with 13,000, the Irish with 9,000, and the Austrians and Poles, each with 5,000.

Methodism was first preached in St. Louis by Jesse Walker in 1818. Arriving with two young preachers, he met the sneers and curses of the Romish population and was unable to procure a lodging place. The preachers held a consultation while sitting on their horses in the public square, and the two young men, utterly discouraged, deserted their leader and rode unceremoniously away. Walker, likewise despondent, turned his horse's head toward the South and left St. Louis to its fate. He rode eighteen miles, then, becoming impressed with the cowardice of his procedure, reversed his course and returned. He preached in a shack used as a place of worship by a small number of Baptists, but when indications of a revival were evident he was excluded. He rented an unfinished residence, fitted it with his own hands, and established both a Church and a school. Forced to vacate his building, Walker built a small chapel of rough lumber, and at the end of 1819 reported a flourishing school and a Church with sixty members.

In 1844 Methodism had seven stations in the city and nearly 1,500 members. When the Church was divided there was a cleavage in this membership, and the division has persisted. Southern Methodism in St. Louis to-day grapples with the modern city problem in a large way. It has given three bishops to the Church—Marvin, Hendrix, and McMurry. It operates two homes for orphans, both heavily endowed and well equipped. Barnes Hospital, a Southern Methodist institution, is not only the greatest Methodist hospital in the world, but in its capacity equipment, modernity, and general efficiency and excellence is equalled by few institutions under any auspices.

St. Louis illustrates admirably the shifting tendency of the population in a great city. The original settlement was north and south along the river, and the streets are numbered westward. Within the memory of middle-aged men the aristocratic homes and largest Churches were from Fifteenth to Thirty-Sixth Streets; to-day everything east of Grand Avenue—which is Thirty-Sixth Street—may be considered the downtown section, while the finer residences and Churches are at Kingshighway—Fiftieth Street—and westward. There is a vast section nearly forty blocks wide and of at least equal width up and down the river which is a mass of boarding houses, tenements, and cheap flats. In this section are found hundreds of thousands of people of all nationalities. Herein is the ghetto and Chinatown; here also is the rendezvous of the criminal gangs, women of ill-fame, and all the denizens of the underworld. It is a conglomerate

mass, wherein are mingled thousands of good and honest immigrants, laborers, and people from the smaller communities lately removed to the city.

Here the Negroes own some of the most magnificent church buildings to be found in the city—purchased from the whites for insignificant sums as the encroachment of business and the poorer groups forced their abandonment. The old First Methodist Episcopal Church, South, most historic in the State, is now occupied by ghetto Jews, while the former home of the wealthy St. John's houses a congregation of Negroes.

In all this vast section there are very few Protestant Churches. Through the congested central downtown section only two representative Churches remain—Centenary Methodist and Christ Church, Episcopal. These are large Churches which draw their congregations and support from afar. Northward, in the midst of a German section from which the more prosperous elements are gradually being driven, stands St. Paul's Methodist, and in a similar neighborhood southward is Lafayette Park Methodist. These Churches are essentially of the downtown type. The population about them is shifting and unstable. Hundreds of members must be received each year in order to "break even." Against the encroachment of adverse elements they are remaining at their posts, but waging a vain and losing fight as self-supporting congregations.

Yet they serve the most thickly settled sections of St. Louis. There is no such thing as an overlapping parish here, since all the Churches combined could not adequately serve a tithe of the seething

mass around them. Their removal would mean that the Church abandoned the most needy and the most populous sections for no other reason than that the people could not pay their way. It is the policy of the Home Department of the Board of Missions to sustain them by furnishing the workers necessary to keep in touch with and minister to the masses. Centenary Church is given four trained deaconesses, while similar full-time workers are maintained at Lafayette Park and St. Paul's.

In South St. Louis, near the river and in the heart of the older industrial section, are located the Kingdom House Mission and Marvin Memorial Church. These are in the slum district and represent the institutional type. This is especially true of Kingdom House, which offers a full program of social service. Marvin Memorial is of the evangelistic mission type, with certain institutional features.

These are in the tenement district. Housing and sanitary conditions are unspeakably bad. Thousands huddle in the dark and dirty tenement rooms. Men, women, and children alike are employed, mainly as common laborers and at starvation wages. Kingdom House maintains for them a day nursery wherein the women may leave their small children during working hours, free clinics, pure milk station, boys' and girl's clubs, sewing and industrial classes.

Such institutions as Kingdom House and Marvin Memorial can do little toward self-support. If they are kept at their purely missionary work among the submerged people maintenance must come largely from the outside. It is provided by the Home Department of the Board of Missions and by the

Woman's Missionary Council. The connectional agencies maintain, in large measure, the pastors and a corps of full-time women workers, while volunteer helpers from other Churches render valuable assistance.

In the northwestern corner of St. Louis the Arlington industrial area has had a most remarkable development during the past few years. Great factories of every kind employ 15,000 skilled workers. It is said that \$20,000,000 is now being spent for new factories here. In the midst of this unusual industrial activity the Arlington Methodist Church is developing a program of service. Far-seeing ecclesiastical statesmanship established it ten years ago, and the Home Department of the Board of Missions has made possible the erection of a modern building and is supporting the pastor during the period of development. This is an example of city pioneering; with the complete development of the district the Church is expected to be fully self-supporting.

Methodism is the strongest evangelical force in St. Louis, stronger than any denomination save the Roman Catholic Church and the German Churches. The Methodist Episcopal Church, South, is the strongest single denomination, having in the city and its environs 30 Churches and 13,000 members. The Methodist Episcopal Church is slightly weaker in numerical strength, but is an influential force.

SERVICE IN NEW ORLEANS

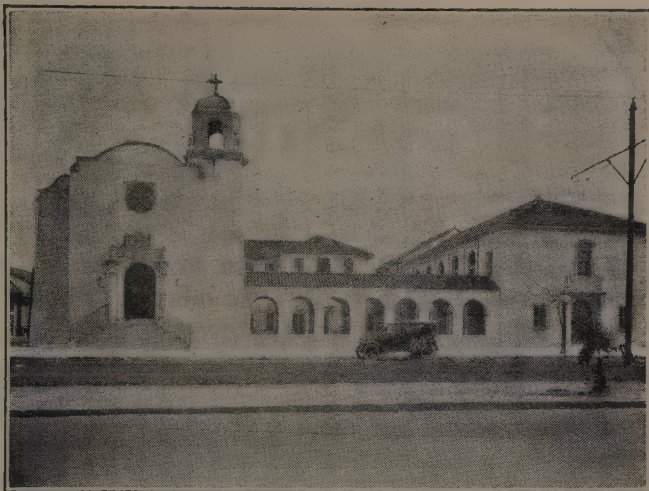
In no other American city has Protestantism met with more determined opposition than in New Orleans. Settled three hundred years ago by a

French colony, later coming under the control of the Spanish, affording a haven for the French Acadians expelled from Nova Scotia, Louisiana early became permeated with the traditions of Roman Catholicism. It remains solidly Catholic to-day, a situation which finds reflection in the fact that its percentage of illiteracy among native whites is the highest in America; multiplied thousands of white people whose forefathers settled there before the Revolutionary War are still unable to speak the English language.

New Orleans has a population of 387,219, of which less than half are native whites born of native parents. Of a total Church membership of 195,000 reported by the United States religious census of 1916, nearly 150,000 were Roman Catholics, and this ratio holds good to-day.

Methodism was introduced in New Orleans in 1805 by Rev. E. W. Bowman. He was utterly unable to make any impression on the city and left it with these words: "On the 7th day of December I shook off the dust of my feet against this ungodly city of New Orleans." Other missionaries were sent as Methodism expressed its determination to evangelize the mass of virtual heathenism, but twenty years after Bowman's arrival only twenty-three white Methodist members had been gathered; in 1831 there were but sixty-four. All the Churches and members adhered to the Methodist Episcopal Church, South, at the division of the Church in 1844, but after the Civil War the Northern branch of Methodism entered the field and still remains.

The Methodist workers were subjected to many



ST. MARK'S HALL, NEW ORLEANS, THE MOST MODERN INSTITUTIONAL CHURCH IN THE SOUTH.



A CORNER IN A MODERN GOODWILL INDUSTRY, AN ESSENTIAL ADJUNCT OF THE INSTITUTIONAL CHURCH.

persecutions and indignities; they endured untold hardships in planting the Church in this antagonistic Catholic territory; but their efforts have at last borne fruit, and to-day the Methodist Episcopal Church, South, is permanently intrenched, with a dozen Churches and 4,000 members.

The Home Mission problem in New Orleans is acute; indeed, the whole city may be regarded as a mission field. The Home Department of the Board of Missions, in close coöperation with the Woman's Missionary Council, is concentrating its energies in the downtown slum section known as the Vieux Carré. This region was formerly the home of Spanish royalty and contains many points of historical interest. It is the old business section, now containing a polyglot population of 30,000 Italians, Spaniards, Cubans, Creoles, Negroes, and other foreign elements.

It is the most congested section of the city. Most of the splendid old homes have been converted into boarding, rooming, small apartment, and tenement houses. The author visited a number of families which lived in one and two rooms. Some rooms had no outside ventilation. Many live over stables. The low elevation—eight feet above sea level and sixteen below that of the Mississippi River—the humidity of the air, the warm climate, the poor pavements and drainage in certain sections, are conducive to low vitality.¹

In the very heart of this area the Home Mission agencies of the Methodist Episcopal Church, South, have erected great St. Mark's Hall. This is a mighty Institutional Church which serves the whole slum community. The Missionary Centenary enabled

¹Zumbrunnen: *The Community Church*, page 93.

the Board of Missions to erect a modern building at a cost of \$150,000, this being one of the best-equipped institutions of its kind in the South. The Home Department provides a pastor and four assistants, while a small army of volunteers complete the corps of workers.

In the Vieux Carré there are a number of large Roman Catholic churches, including St. Louis Cathedral, the most renowned in the entire city. The Protestant institutions are limited in number; in addition to St. Mark's Hall there are but two small missions to serve the 30,000 people.

The program of St. Mark's is that of a representative Institutional Church. A trained nurse is constantly on duty, and a clinic is in operation; general and specialized clinics, both medical and dental, are open certain days in each week with competent doctors in charge. There are supply stores for the sale of clothing, and classes in sewing, cooking, housekeeping, woodwork, and citizenship. The nurse and women workers keep in touch with the people by constant visitation. A recent annual report showed nearly 5,000 visits to 2,000 families, 4,000 clinic patients treated, 350 vaccinations, 75 hospital patients, 1,700 families reached through medical attention, 350 religious services in homes, 75 meetings addressed by workers, and 700 people enrolled in the various classes and organizations.

MANY CITIES OF THE SOUTH.

It would be manifestly impossible to sketch the work of the Home Department of the Board of Missions in all the cities wherein it is represented,

Its influence is exerted in nearly all of them, special programs being projected in such centers as Baltimore, Louisville, Richmond, San Francisco, Kansas City, Fort Worth, Knoxville, Memphis, Oklahoma City, Tulsa, Waco, Macon, Colorado Springs, Phoenix, Ariz., and Charleston, W. Va. The general policy of work in these cities is to reënforce the representative Churches in the downtown or slum sections by keeping a trained pastor in charge or furnishing additional workers, thus enabling them to continue a service which otherwise would inevitably be curtailed or entirely discontinued.

Richmond, Va., is a distinctive type of city, possessing a wealth of cultural traditions and a population of native-born people. Of its 171,667 inhabitants only 4,637 are foreign born and a similar number are native born of foreign or mixed parents. There are only 1,200 illiterate white people in the whole city. Richmond has comparatively few Catholics—only 10,000 in a total Church membership of 83,000 in 1916.

Strong Methodist traditions prevail in Richmond. Preachers visited the city very early, and it was a regular appointment in 1788; services were held in the courthouse until the congregation was ejected for disturbing the peace by singing and shouting. A church building was erected before the beginning of the nineteenth century. Distinguished leaders like Bishop Coke, Bishop Asbury, Jesse Lee, and the other pioneers of the Church visited the city frequently. To-day the Methodist Episcopal Church South, has 26 charges and more than 15,000 members in Richmond.

In the downtown section is located Broad Street Church, in an area containing 10,000 people; nearly all of these are white, and 40% of them live in 76 boarding and rooming houses. Here the regulation downtown conditions are present, and the Church is developing an adequate program of service, seeking to remain in this district while other Churches are removing. The Home Department of the Board of Missions is lending support by providing four full-time women assistants for activity in Broad Street Church. Workers are also provided for Denny Street and Decatur Street Churches, which face similar problems in Richmond.

Baltimore is distinctive from the standpoint of Southern Methodism in that it lies on the border line of the Church; it is an important Methodist center, having in 1916 congregations representing ten different Methodist denominations. No city in America has figured more prominently in the history of the Church. Asbury himself organized the first two congregations in 1773. Here the Methodist Episcopal Church was organized in 1784, and here met all the General Conferences before 1812. Baltimore to-day has more Methodists in its population than any city in America save New York, Philadelphia, and Chicago, and in proportion to its size it leads them all.

Baltimore Methodism has had a stormy career and experienced more than one division, the most important, of course, being that between the North and the South in 1844. Southern Methodism is now greatly outnumbered by the Northern branch of the Church, although it has twelve societies in the

city. The Wilkens Avenue Church faces the city problem in an acute form, and to this congregation the Home Department of the Board of Missions is giving support in the form of four women workers who assist the pastor in a widespread ministry to the people.

Other distinctive city types are found in the territory of the Methodist Episcopal Church, South, all showing the problems of a shifting population, congestion, poverty, immorality, crime, juvenile delinquency, and lack of social advantages. In every section a multiplicity of duties devolve upon the city Church, demanding larger and more varied programs, better equipment, and more workers. Many Churches are utterly unable to finance the required program, and they face the alternative of abandoning the field or securing outside aid. In the important seaport city of Mobile, for example, five great Churches in a radius of three blocks moved out as the downtown section encroached upon the uptown, yet more people lived in the community than ever before. Here the assistance rendered to St. Francis Street Church by the Board of Missions enabled the congregation to maintain its position and greatly enlarge its service.

In the newer cities of the West and Southwest the immigrant is present, and to the city problem is also added that of pioneering new fields as these centers spread so rapidly. Frequently it is necessary, as in the case of the Arlington area in St. Louis, to supply pastors during the period of development and until the Churches become self-supporting. Five such societies have been developed in Oklahoma

City. In Portland a Church has thus been planted in an unoccupied residential section containing 15,000 people, and similar enterprises are under way in San Francisco, Fort Worth, Tulsa, Waco, Phoenix, and elsewhere.

THE GOODWILL INDUSTRIES.

Among the many agencies of proved efficiency in the work of the Church in the downtown or slum sections the Goodwill Industries hold first place. A Goodwill Industry is an industrial or mechanical department of the Church which combines a workshop and a salesroom. It specializes in the reconstruction of used articles, such as furniture and clothing, and selling them as cheaply as possible.

In operation, the Industry, perhaps, distributes hundreds or thousands of large bags among the Methodist homes of a given city, these bags being used as receptacles for discarded garments, shoes, blankets, pillows, rugs, and similar articles; chairs, pictures, mirrors, frames, beds, stoves, and tools are also sought. The Goodwill trucks make regular visits to these homes, exchanging the bags and gathering all the cast-off materials, which are delivered to the Church workshop. In these workshops are employed many craftsmen, usually old people, skilled in the various arts of sewing, shoe making, cabinet making, painting, and general repairing, and who are paid as liberally as the income from the department will permit. When the donated articles have been overhauled, they are sold at a low price.

Goodwill Industries are self-supporting with the

exception of a small initial outlay and the salary of the superintendent, which expenses are borne by the Church in order that the products may be sold cheaply and the workmen paid liberally. The Home Department of the Board of Missions undertakes the beginning and maintenance of the Industries in all cities where they are needed and can succeed in the territory of the Methodist Episcopal Church, South. They are now in practical and successful operation in Nashville, Chattanooga, Memphis, Louisville, El Paso, and other cities. They have helped to alleviate the ever-present evils of the city—unemployment and the lack of necessities due to poverty. Such institutions have become indispensable in nearly all city mission enterprises, and Churches everywhere are launching them.

THE INDUSTRIAL CENTER.

All over our nation there are great industrial centers wherein large numbers of laboring men congregate and in which all are engaged in work of the same character. Examples of these are the mining, cotton mill, and steel mill communities. Frequently the great operating corporations own the entire community outright, including the streets, schools, stores, and homes of the people; thus these owners, impersonal corporations controlled by absentee capitalists who seldom see their properties, control not only the wages of the workers, but also their homes, their standard of living, the education of their children, and the general happiness and welfare of their families.

These communities constitute a grave national



THE MODERN CITY CHURCH IN THE CONGESTED SECTION TAKES THE CHILDREN FROM THE STREETS AND ALLEYS.



THE CHILDREN OF THE TENEMENTS MUST PLAY AMID THE DANGERS OF THE STREETS OR THE FILTH OF THE ALLEYS.

problem. There are massed multiplied thousands of foreigners, usually ignorant and sometimes unable to speak our language. Their labor is the hardest kind of manual toil; their wage is often below that necessary to maintain a decent standard of existence. There is no element of joy in their task; they work for a "thing," and not for a man of flesh and blood. Their home is a shack, their lot a constant and monotonous routine of struggle, and their future is as dark as their past.

Disaffection is easily bred among such people, and under the double provocation of long hours at low pay and the subtle insinuations of radical labor leaders they often rebel against their lot. Strikes and lock-outs, sabotage and bloodshed, even open rebellion, ever and anon disturb the peace and warn us that our great industrial communities are smoldering volcanoes of discontent which may at any moment engulf us all in disaster.

The size of the problem is indicated by the immensity of these industrial centers and the number of persons employed. Let us draw an illustration from the mines. There are nearly 15,000 mines in the United States, representing an investment of more than \$7,000,000,000, employing more than 1,000,000 people, and paying an annual wage bill of nearly \$1,500,000,000. Of the million miners, 750,000 do the dangerous digging below the ground. The coal mines lead in importance and volume, their output in 1919 being valued at \$1,500,000,000. Such mines employ nearly 71% of all the miners and produce half of all the mined products.

Pennsylvania is the greatest mining State in the

Union, producing all of the anthracite and 28% of the bituminous coal; it leads also in limestone, sandstone, clay, basalt, and slate. This State employs 325,000 wage earners in its mining and quarrying operations. West Virginia is second in order, mining 16% of all the soft coal of the country and giving employment to 100,000 miners. Kentucky has 800 mines, using the labor of 41,000 men, while Alabama, Virginia, Oklahoma, Tennessee, and Missouri have extensive mining communities.

Other industries are flourishing in the South and Southwest. Greatest of all, perhaps, is the cotton mill industry; the South, indeed, is the greatest cotton region in the world, not only raising the cotton, but also spinning it. In 1921 the cotton mills of the South consumed 3,151,954 bales of 500 pounds each, while all the rest of the United States used only 2,257,024 bales. Gradually the mills have drifted closer to the base of cotton supply, until North Carolina outstrips Massachusetts as a cotton State. There are more than 100 cotton mills in Gaston County, N. C., alone. South Carolina and Georgia likewise have extensive textile industries.

Perhaps the greatest single industrial group in the South is found in the communities surrounding the great steel mills of the Bessemer District, suburban to Birmingham. These mills are the most extensive of their kind in the South and rank among the largest of the entire country, being subsidiary to the United States Steel Corporation. Many thousands of men are employed. The independent city of Bessemer is an industrial community of about

20,000 people, and herein we encounter all the characteristic problems of such a grouping. These mills are located close to the base of supply, Alabama being the fourth iron-producing State of our Union and seventh in its output of bituminous coal, and we find therein a combination of the mining and mill problems.

THE CHURCH AND THE INDUSTRIAL COMMUNITY.

Theoretically, the industrial communities should constitute one of the greatest fields of service for the Church. Generally speaking, the need of this group for the religious, educational, and social ministry of the Church is perhaps more pressing than that of any other section of our white population. We are forced to confess, however, that in the past we have been hesitant in the face of the industrial problem and have not provided a ministry commensurate with the need.

There were reasons for this hesitancy. One was the fact that the Church had not clearly defined its own position on the various angles of the industrial problem—such as unionism, the length of the working day, the necessary wage scale, the general relations of capital and labor. Though adopting the position that its mission was strictly spiritual, the Church found it practically impossible to ignore the problems most vital to its local constituency when it entered the industrial community. Attempts to ignore them only caused the people to regard it as “a capitalistic institution” and thus defeated its own purpose. In recent years, however,

its attitude has been more clearly defined,² and it has won a greater degree of confidence from the laboring classes.

Another reason lay in the lack of a definite policy. The Church knew nothing save the regulation routine of religious services, a virtual transplanting of the village Church, unchanged, to the great industrial center. Handicapped by a scarcity of funds, the denominations left the whole situation to local initiative and resources, with the consequent result that practically none of the communities were adequately occupied. It remained for the Missionary Centenary and similar movements to make the surveys, define the programs, and provide the funds for a great advance in the needy industrial regions.

A third reason for our past want of success was found in the suspicious or indifferent attitude of the controlling corporations. Under the influence of the old and bitter philosophy of competition, the capitalists scarcely desired the uplift of the laboring classes and certainly regarded themselves as under no especial obligation to contribute to such uplift. Many employers advocated low wages, long hours, and little education as a paying policy; even Christian capitalists hesitated to apply their personal Christianity to their business affairs, and their remoteness from the actual scene of operations salved their consciences in the premises. They were willing for the preacher to preach "the simple

²See *The Social Creed of the Churches* as adopted by the Federal Council of the Churches of Christ in America and its constituent bodies, in the *Discipline* of the Methodist Episcopal Church, South.

gospel" to the workingmen, but if he entered heartily into their problems or attempted a real program of social betterment, he was apt to be regarded askance or classed among the "agitators."

Since the corporations frequently owned the communities outright, and since the workers were neither able nor willing to adequately support their own Church, an indifferent or hostile attitude on the part of the owners was fatal to successful effort.

Happily, that attitude has changed. The brutal philosophy of competition has given way to the Christian doctrine of coöperation, and we rarely discover a corporation which is not wholly sympathetic with the full program of the Church. Most of them have, indeed, developed far-reaching plans of their own for the social betterment of their employees; they maintain at their own expense schools, playgrounds, clubrooms, athletic teams, musical and dramatic clubs, and similar agencies of social life, while they employ trained experts to supervise the spare-time activities of the people, old and young alike. The old "company shack" has been displaced by model homes, and the muddy road has given way to the paved street. The health of all the people is carefully guarded, the corporations often maintaining their own sanitation experts, doctors, nurses, clinics, hospitals, and systems of sickness, disability, and death benefits.

The Church has been eagerly welcomed in this new program. Many corporations have given real estate and even erected church buildings when the denomination has been willing to provide preachers. They even contribute liberally to the support of the

pastors, recognizing them as the leaders in all the social betterment plans and according them active sympathy and support. An example of this co-operation is found in a North Carolina cotton mill community where a pastor and assistant supported by the Home Department of the Board of Missions led various movements which resulted in an expenditure of nearly a quarter of a million dollars by the corporations and municipality for improvements such as schools, playgrounds, and health centers.

It seems a providential occurrence that the period which witnessed the definition of the Church's industrial attitude and the development of sympathy on the part of the corporations coincided with the great denominational forward movements which provided the facts and funds for the development of an aggressive program of work. In every industrial community the Church is now more or less adequately represented, and highly gratifying results are being secured.

THE PLAN OF METHODISM.

The Methodist Episcopal Church, South, has, since the Centenary Movement of 1919, launched its most ambitious program of work for the masses in the various industrial sections of the South and Southwest. This program includes the establishment of an adequate number of modernly equipped churches in each community, the support of trained pastors as leaders therein, maintenance of assistants and social workers as supervisors of social and recreational activities, and a full round of

service touching all the needs of life. It covers the factory sections of the great cities, the mines of West Virginia, Oklahoma, and Missouri, and the textile mills of North Carolina, South Carolina, Georgia, and Tennessee.

McDowell County, W. Va., has a population of 70,000, with only 8,000 living in its seven incorporated villages and towns; here, as elsewhere, the practice of the mining corporations is to prevent incorporation in order to make more secure their own control of the communities. The people are for the most part native-born whites of the mountaineer type, although there are nearly 6,000 foreign-born whites and 4,000 more of foreign or mixed parentage, with a rather large percentage of Negroes. Italians, Hungarians, Poles, Russians, and Austrians predominate among the foreign-born elements, although about twenty-five different nationalities compose the polyglot population, sixteen having been found in one mining camp.

Living in camps and shacks owned by the corporations, these people have a peculiar need of a social ministry. At the town of War the Woman's Missionary Council has established a community house, and a staff of several women workers reinforces the work of the missionaries in the mountains and among the mines. This community house has projected a broad social and educational program, especially for the women and children.

In Dickenson County, Va., a wholly rural and mountainous county touching the line of Kentucky and near that of West Virginia, there is a population of 14,000 native white mountaineers born of native



A TYPICAL STREET IN A MINING COMMUNITY, ILLUSTRATING THE
NEED OF A SOCIAL MINISTRY IN THE INDUSTRIAL CENTERS
OF THE SOUTH.

parents, the foreign elements being so scarce as to be negligible. The only town or village in the entire county is a community with 460 inhabitants. In these remote Appalachian recesses one encounters both the typical mountain and the characteristic mining problems. Illiteracy runs high, and the public schools are entirely inadequate. Here the Sunday school missionary of the Methodist Episcopal Church, South, recently founded the Triangular Mountain Institute, its name being derived from the three States which touch near by. The Home Department of the Board of Missions co-operates with the Conference boards in conducting this institution as a training school for the mountain children.

THE MISSOURI LEAD BELT

In the "Lead Belt" of Southeastern Missouri, in St. Francois County, there are nearly 32,000 people dependent upon the lead mines and mills. The industrial population of this section has decreased since the World War, and the character of the citizenship has changed. Negroes and all foreign elements combined constitute scarcely 10% of the inhabitants. These miners are for the most part natives from the surrounding rural and mountainous counties, and it is the avowed intention of the corporation to make this an "All-American" district. There are no labor unions, and the largest and best-known community, Flat River, is "company property" and unincorporated.

The native element is not antagonistic to the Church, but as a rule has inherited the traditions of religion; they are, however, extremely indifferent,

and permanent results are difficult to realize. "These men seem interested in nothing whatever," writes the pastor in a lead smelting district; "they go to the mill and work and then go back home to sleep. I have visited in the homes and invited them to the church; they make profuse promises, but never come. The officials, with few exceptions, are not religious, and the wives of the people are little better. We had a big tent meeting, and the people thronged the tent, and though we had two hundred conversions, they never came near the church and we did not receive a single new member."

The Methodist Episcopal Church, South, is perhaps stronger in the Lead Belt than any other denomination, having several congregations and about 3,000 members. At Flat River the Woman's Missionary Council operates a community house, and the Home Department of the Board of Missions aids in the support of pastors here and in other mining and smelting communities. Aside from the social service activity of the community house, the program is one of evangelism among the general population and religious education among the young.

A similar policy is in operation among the miners of Jasper County, in Southwestern Missouri, and at Hartshorne, Quapaw, Picher, Shulter, and Wilburton, Okla. Brooks Institute, at Hartshorne, is a modern Institutional Church, hospital, and gymnasium which renders religious and social service to a community of approximately 5,000 people; this institution is supported largely by the Home Department of the Board of Missions, the Woman's Missionary Council providing two women

workers. Women are also allocated to the Churches at Shulter, Picher, and Wilburton.

Evangelistic and social work among the miners is peculiarly appealing and worthy. These men are engaged in one of the most hazardous of all the necessary human occupations. They toil in the danger and darkness of the earth's interior, and the whole business structure rests upon their labor. The mills and mines usually run constantly, in three daily shifts of eight hours each, and thus two-thirds of the men have few opportunities for any form of social life. To contribute to the evangelization and uplift of these people, to the bringing of education to their children and social advantage to their families, is at once our plain duty and our high privilege.

THE PROBLEM OF KING COTTON.

Just as cotton predominates among Southern crops, so the textile mills bulk large among the industries of Dixie. As pointed out elsewhere, the present tendency of the cotton mills is to locate close to the base of supply, thereby effecting a great economy in transportation, and great textile plants are, therefore, springing up in various parts of the South. There are more active spindles here than in any other part of the nation, and three-fourths of all new mills are erected here.

The center of the industry is in the Carolinas, although mills are operating in Tennessee, Georgia, and other cotton-producing States. Gastonia is the Lowell of the South just as Birmingham is its Pittsburgh.

These plants employ multiplied thousands of men and women. The workers are not foreigners, but for the most part are native whites drawn from the adjacent territory. In the Carolinas they come from the mountain sections and are of the purest Anglo-Saxon stock to be found in the land. Gaston County, N. C., which has more than 100 mills, is the fourth most populous county in the State and contains only 118 foreign-born residents, while Gastonia, the leading textile city, has but 66 foreign-born in its total population of 13,000. A similar situation prevails in the textile center of Charlotte, where there are 500 foreigners among 47,000 people. Spartanburg, S. C., with 23,000 inhabitants, has 180 foreigners, and Columbus, Ga., numbers 325 among a total of 31,000.

It will thus be seen that the textile workers are native Americans, and for the most part they have inherited Protestant traditions. They are not easily disaffected or given to radicalism, yet they are a peculiarly needy class of people, and among them the Church finds a fruitful field of service.

An outstanding characteristic of the textile communities is the shifting nature of the population. The workers are drawn from the ranks of the tenant farmers or the freedom-loving mountaineers, and they are prone to wander from place to place. In an unfavorable season they flock from the farms to the mills, and in the following spring many turn again to the farms. It is not uncommon to find families who are constantly on the march, shifting every few months. A pastor in the textile section of Spartanburg, wherein are employed 1,000 men, dis-

covered that although 400 persons professed affiliation with some Church, 25% of the number were members of congregations elsewhere.

The mill villages are owned by the corporations, but social conditions therein are usually better than in the mining, smelting, and steel communities. Certain corporations have laid out "model villages" wherein the environment is nearly ideal. In Spartanburg, for example, the mill authorities maintain a modern graded school, a recreational building, playgrounds, and salaried supervisors of social life; here the standards of living are as high as will be found among average Southern people.

The Methodist Episcopal Church, South, leads all denominations in the scope of its policy of work among the textile industrials, although the Southern Baptists are strong in point of membership, owing largely to the strict Calvinistic traditions of the mountain population, from the ranks of which the workers are recruited. The Home Department of the Board of Missions maintains a pastor and a trained boys' worker in Charlotte, six social workers at Gastonia, a pastor among the employees of the Saxon Mills at Spartanburg, a woman social worker at Columbus, and a successful Goodwill Industry, under a capable superintendent, in the Warioto Mills district of Nashville.

At Nashville, also, stands the great Centenary Methodist Institute, affiliated with the Monroe Street Church and controlled by the Woman's Missionary Council. This is one of the finest institutional plants in the South and serves a large population, many of whom are textile operatives,

with clinics, clubs, classes, day nursery, kindergarten, and all the other features of a modernly equipped social settlement. The women also maintain similar community houses for cotton mill workers at Atlanta, Orangeburg, and Spartanburg; and provide deaconesses and women workers for two Churches in Charlotte. The ministry of the women is peculiarly necessary and acceptable to the families of the operatives.

TEXTILE INDUSTRIAL INSTITUTE.

The Textile Industrial Institute, located at Spartanburg, S. C., is the most unique educational institution in the world. It is founded upon an idea developed by Dr. D. E. Camak and exists for the education of the textile operatives. It lays down no theoretical entrance requirements, but receives all students who apply, regardless of their age, qualifications, or possessions. In fact, all of the students are mature men and women, and none of them have money with which to pay their expenses; the school specializes in grown persons who are unable to read or write.

The student body usually numbers about two hundred. All are employed in the cotton mills at regular wages. They are divided in two "shifts"—A and B—and these "shifts" alternate at weekly intervals between the classrooms and the spindles. While the A group work at the mills the B group pursue the studies, and at the end of each week the groups change. By this method all students earn the funds with which to acquire an education.

The most sympathetic coöperation is rendered by

the Saxon Mills, which give employment to all students. On the campus of the Institute has been built a model mill, said to be the finest and most modernly equipped cotton mill in the world, and herein many students are employed. This mill was erected by the Institute and became famous for the manufacture of "Character Cloth," the finest grade of textiles, but financial difficulties have made it necessary to place it, at least temporarily, under private control.

The students of the Textile Industrial Institute thus receive a double training, in the art of textile manufacturing and the general curriculum of the classroom. The course of study is that of a standard high school; upon graduation the students are eagerly sought by the mills and immediately placed in foremen's positions.

This unique school has overturned some hoary educational traditions. Mature students, unable to read or write upon their entrance, have completed four and five grades in a single year while working in the mills half the time. Beginning low in the grades they have completed the high school course in from one-fourth to one-half of the regularly allotted time, and upon graduation have stood standard college entrance examinations successfully. Not standards, but real service is its ideal; students may enter at any time and take their proper place in the classes. "Nobody laughs at the big boy who cannot read." "Don't you think I am a big man to begin learning the alphabet?" asked a twenty-year old student. And the president replied: "Only a big man would tackle it."

One who visits the campus of the Textile In-



A METHODIST CHURCH IN AN INDUSTRIAL COMMUNITY; THIS BUILDING AND A PARSONAGE WERE ERECTED BY TEXTILE WORKERS.



BROOKES INSTITUTE, A MODERN INSTITUTIONAL CHURCH IN AN INDUSTRIAL REGION, HARTSHORNE, OKLA.

dustrial Institute will hear the most amazing stories of struggle, sacrifice, and early disadvantages from the lips of the students. The following is typical:

I was a soldier in France when a comrade remarked: "I am tantalized because I cannot read the signs on the shop windows." Laughingly I replied: "It means nothing to me, because I cannot read the signs on the windows at home." You see, I was brought up in the hills; my parents, relatives, and neighbors were all illiterate, and our Primitive Baptist preacher advised us against attending school. But my comrade's remark made an impression upon me, and I constantly gazed at the signs on the windows and wondered what they meant. In due time I returned to America on the troop ship. I walked the streets of New York, and the signs on the windows worried me. Then they humiliated me until I felt disgraced. They drove me to desperation, and I at last determined to learn what they meant. After being discharged, I heard of the Textile Industrial Institute, a school where people would not laugh at a grown man learning to read and where one could work while he studied. Over the protest of my parents I left the mountains, walked to Spartanburg, and entered the school. In a few months I was able to read the Fourth Reader.

No institution in the world is rendering a greater service than the Textile Industrial Institute. It has attracted the attention of the nation. The mill owners are its most enthusiastic friends. Yet its task is peculiarly difficult. Its students shift with the fluctuation of the mill community population, many of them remaining but a few months, perhaps only long enough to learn to read. Its funds are entirely inadequate, though it deserves a million. The Home Department of the Board of Missions supports the president and six teachers, but has as yet been unable to add equipment desperately

needed. Christian philanthropy could not find a better channel of expression than through this unique and worthy institution; no section of the Home Mission task would bring larger returns in Christian character than a Special assumed in connection with this school.

THE HOSTS OF UNCLE SAM.

No sketch of Methodism's service among the masses would be complete without a consideration of such service among the soldiers and sailors of the United States army and navy. In these groups are multiplied thousands of the best youth of the land. In time of war, when they stand between our homes and the enemy, we acclaim and glorify them, but when peace is over the nation we promptly ignore and forget them. Who gives a thought to the moral and spiritual welfare of the soldier and sailor to-day? A dozen years ago even the Church gave them little heed and had no program for them, being content to allow a few preachers to become chaplains if they insisted on so doing.

Our admiration for the boys who follow the colors does not blind us to the patent fact that they are subjected to severe tests of character. They are massed together in their own society, the refining influence of woman being almost totally absent. Their chaplains are officers over them, a fact which may well prevent these chaplains from entering the inner chamber of the enlisted man's confidence and comradeship. They have temptations which the average civilian citizen knows not of; for the soldier and sailor there can be no home life and few of the

many finer joys which constitute life's chief blessings.

Southern religious agencies are perhaps more vitally related to soldiers and sailors than those of any other sections; this is true not only because the Southern denominations have their allotted share of chaplains in the army and navy, but also because many camps and bases and a majority of the hospitals are located in the South and Southwest. In this section there are about twenty such centers, all bringing to the Church a most urgent appeal for service. The Methodist Episcopal Church, South, has taken the lead in the projection of an adequate policy. This policy has three elements: (1) Reënforsing the regularly commissioned Methodist chaplains; (2) establishing pastors in army camps and naval bases in its territory; (3) maintaining preachers in the tuberculosis hospitals.

At the present time nine chaplains in the army and a similar number in the navy are being assisted in their work by the Home Department of the Board of Missions. The salaries of these men are paid by the government, but they have no allowance for necessary expenses; funds are entirely lacking for the purchase of song books, Bibles, tracts, literature, and the various little items essential to the largest service among the men to whom they minister. To each of these, therefore, the Church makes an appropriation of \$300 annually, this amount to be used in meeting the spiritual needs of the soldiers and sailors. These chaplains are, of course, scattered throughout the world, on ships of the fleet, in our island possessions, the various

camps, marine bases, flying fields, navy yards, and on receiving ships. The small appropriation enables them to give the touch of personal kindly interest to their service and is of incalculable value in winning the confidence and devotion of the men.

In or near the permanent camps and bases the Home Department maintains Churches, and these not only offer to the men the advantages of religious service, but also do much to promote a wholesome social life among them. One of the largest groups is at the marine base of Paris Island, S. C. Here the raw recruits are taken for the preliminary training and here they receive their first impressions of military life. The base is on an island near the city of Beaufort. The pastor spends each day with the men, caring for the sick, encouraging the despondent, and exercising a fatherly influence among them.

After their elementary training at Paris Island, the marines are usually transferred to Quantico, Va., a community containing few civilians. Here there is a substantial church building, the only one accessible to the men, officers, and their families. Many military men are in its membership and contribute liberally to its support, but owing to the necessary changes in the population the pastor must be maintained outright by the Home Department.

This type of ministry is carried on at Kelly Field, San Antonio, the greatest aviation field of the Southwest; at Fort Clark, near the interior town of Brackettsville, Tex., far removed from a railroad; at Fort Ringgold, our border outpost at Rio Grande City, Tex.; and at Eagle Pass, Tex., Fort Bliss,

Fort Sill, Fort Sam Houston, and all the other centers of a similar nature in Southern Methodist territory.

The most appealing and meritorious service of the Church is its ministry to the lads of Uncle Sam's army and navy in the tuberculosis hospitals of the South and Southwest. These are located at Dawson Springs, Ky.; Asheville, N. C.; Tucson, Ariz.; Fort Bayard, N. Mex.; San Diego, Calif.; El Paso, Tex.; and Alexandria, La. They house thousands of men suffering with the dread White Plague, in many cases contracted while serving the colors in France. In all of these hospitals Southern Methodist preachers are stationed as pastors and friends of the unfortunate patients.

To-day, thirty-five preachers of the Methodist Episcopal Church, South, are engaged in this type of service. They are all supported by the Home Department of the Board of Missions, and this section of its work has won the admiration of all the people. In order to maintain this activity and extend it, the Home Department has offered as Specials the support of the men so engaged; they are available to Churches, organizations, and individuals. In view of the peculiarly needy character of this work, it is not surprising that Christian people willingly link their money with the preachers' lives in service to the lads who defend our common country.

X.

THE MESSENGERS AND THEIR MESSAGE.

WHEN Christ commissioned the Christian Church to bring the whole world under the control of his ideals, he was careful to specify that first consideration should be given to Jerusalem, the home city of his preachers. He regarded himself as sent in a peculiar sense to his own racial group and was always a "home missionary," never once venturing beyond the limits of his native land. He was well aware that no people could adequately represent Christianity to other peoples until they had themselves fully accepted its principles and its implications.

The failure of the modern Church at this point constitutes the tragedy of the whole missionary movement. The heathen have always been able to retort to Christian workers: "Physician, heal thyself." Church leaders are practically unanimous in the opinion that the thorough evangelization and Christianization of America is the first essential in the program of world Christianization. A great sociologist has said: "As goes America, so goes the world." In this opinion even the political statesmen of all nations are agreed. Our position in world affairs is such that backward nations all look to us for guidance and leadership. Since we cannot hope to lead them to a plane of living higher than that which we ourselves have attained, it seems perfectly plain that the first task of the Church in America is to Christianize the homeland.

The preceding chapters have described the efforts of the Home Department of the Board of Missions of the Methodist Episcopal Church, South, to take America for Christ by maintaining a vast system of religious, educational, and social activity among the neglected and less favored elements of our population. Concerning this work a final word must be said, and three or four other avenues of service must be mentioned.

Back of this whole program stands the messenger and his message. The message itself is at hand, in the saving gospel of the Divine Christ, but even this vital message is impotent without the messengers to carry it into every nook and cranny of the country and apply it to the problems of sin and misery. Therefore the problem of home missions is at last one of leadership—how to secure and train men and women for the Christian tasks of our nation.

There then arises the ever-present question of financial support. Both the messenger and his message are impotent without money. Thus along with its program of work the Board of Missions must struggle with the trying task of raising funds sufficient to maintain and constantly enlarge its home mission policy. Our study of the task in the homeland, therefore, must embrace at least three more elements of work—namely, the messengers, or leadership training; the message, or evangelism; and the money, or financial support.

I. TRAINING THE LEADERS.

It is scarcely possible to estimate the exact number of home missionaries in the Methodist Episcopal

Church, South. Nearly seven hundred preachers, teachers, and other workers, including colored pastors, receive all or part of their support direct from the Home Department of the Board of Missions, General Work, while the Department of Women's Work provides nearly two hundred deaconesses and social workers. To these should be added the one hundred general evangelists and evangelistic singers who, while not deriving their support therefrom, are directed by the Home Department. There are also several hundred preachers maintained on local mission charges or as local evangelists by the boards of missions of the various Annual Conferences. These constitute what may fairly be called the army of home missionaries. There is a sense, however, in which every preacher and every volunteer worker in the American Church may be so called, since their efforts are consciously put forth for the redemption of the nation.

The home mission tasks call for trained leaders, and candor compels us to admit that many of our preachers and workers are not adequately equipped. About fifteen hundred pastors in the Methodist Episcopal Church, South, are "supplies," men of unquestioned integrity and consecration, but who are often engaged in other occupations and regard their preaching as a "side issue." Most of our rural pastors are untrained men; it is said that less than three per cent of them are theological graduates and less than four per cent of the others ever attended a seminary. Only seventeen per cent are college graduates, and these are usually young men who will soon pass from the villages to the cities. To remedy this

situation the home mission agencies have projected a policy of leadership training.

The women of the Church train their workers in the Scarritt College for Christian Workers. The Home Department of the Board of Missions, General Work, employ several agencies.¹

In Southern Methodist University and Hendrix College the Department has established chairs of rural leadership for the training of preachers for the rural sections. The professors are trained experts in country life problems, and the policy provides that they shall spend a large part of their time in the field with rural presiding elders and pastors—in demonstration or extension work. Thus these men not only give a theoretical education to the students in the classroom, but also endeavor to work out solutions of various country problems in actual contact with the Churches in villages and open country. This is a fundamental educational policy, and such instructors will be placed in other institutions of learning as rapidly as possible.

Of course these chairs of rural leadership at the present time can reach comparatively few preachers. In order to make a similar training available to all, Rural Life Institutes are being conducted in the country districts of all the Annual Conferences. These institutes are usually held under the joint direction of the presiding elders and the Secretary of the Department of Rural Work. The pastors from the small communities are assembled at a central location and two or three days are spent in study, investigation, reports, and discussion. Experts in various

¹See Chapter VIII.

phases of country life frequently visit these gatherings and bring to the students instruction in many vital elements of community service. Problems may be worked out on the ground, and plans are laid for the promotion of Church work in all the region round about. These schools are held without cost to the preachers, and they are gradually disseminating among the ranks of the rural ministry a thorough knowledge of the country problem and the methods best adapted to its ultimate solution.

The most far-reaching plan for the systematic training of the pastors in active service is the maintenance of a large number of Pastors' Schools by the Home Department of the Board of Missions, in co-operation with the General Sunday School Board. Two such schools were launched as experiments in 1921, and they proved so popular and valuable that the number increased to fourteen by 1924. Nearly three thousand pastors enroll in these schools and take standard courses of twelve days' duration.

These schools are scattered throughout the South and West, completely covering the territory of the Methodist Episcopal Church, South. Most of them are held in the colleges and universities, though some meet in large churches or on assembly grounds. One such school is accessible to every pastor in the Church, and these men are showing their appreciation of the advantages offered by their attendance year after year in increasing numbers.

These schools do standard classroom work equal to that of any university. The nation is ransacked for outstanding specialists to serve as instructors, and eminent platform men deliver daily inspirational

lectures. The courses are intensely practical, covering such subjects as Religious Education, Rural Leadership, City Leadership, Missions, Christian Sociology, and Evangelism. Credit is given for all studies faithfully performed, and courses lead to diplomas in Rural Church Leadership and City Church Leadership.

The local boards of missions in all the Annual Conferences coöperate in conducting these schools. In some of them the undergraduate course of study required of young preachers is given in addition to the graduate courses, the former always being under the supervision of the local Conference board. Some of the Annual Conferences pay the expenses of all the undergraduates and require their attendance at the schools.

IN THE UNIVERSITIES.

The Church recognizes as its responsibility the moral and religious welfare of about twenty thousand Methodist boys and girls gathered in the various State universities of the South and Southwest, and commits such responsibility to the home mission agencies. Many of these students are life service volunteers; the number of such coming from State schools is increasing. Practically all of them are destined to be leaders to-morrow. The peculiar conditions under which our tax-supported institutions of learning are conducted makes it impossible to provide therein the same religious environment and curriculum found in the Church colleges, and unless the Church itself cares for the religious life of the students it is quite likely to be neglected and the characters of men and women thereby sadly marred.

Religious work in these university centers is therefore attracting much attention from all the denominational boards of missions and education.

There are many more Methodist boys and girls in the tax-supported colleges and universities than are enrolled in all the Methodist institutions combined. This drift is likely to continue. These public institutions are not antireligious, although it is not to be expected, under our form of government, that they place official emphasis upon religion. With practical unanimity the presidents, faculties, and trustees eagerly welcome and extend the fullest co-operation to the agencies of the Church as these agencies seek to promote the spiritual interests of the students. While often unable to teach religion, the universities afford full opportunities for the maintenance by the denominations of departments of religious education and give credit to all students for courses taken therein. University Churches, student pastors, denominational dormitories, and all other well-directed religious work on the campus receive the hearty commendation of most officials.

The Methodist Episcopal Church, South, has recently launched a far-flung program of service to the coming leaders of the land, covering in its policy not only the tax-supported colleges, but also many of its own schools. In this important work the Home Department of the Board of Missions, the Board of Education, the Woman's Missionary Council, the War Work Commission, and different local agencies unite in coöperation. The leading elements in the whole policy are as follows: (1) Maintaining pastors or workers on the campus; (2) establishing chairs of



THE LAMBUTH BUILDING, NASHVILLE, TENN., HEADQUARTERS
OF THE BOARD OF MISSIONS OF THE METHODIST EPISCOPAL
CHURCH, SOUTH.

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religious education; (3) erecting dormitories for the especial benefit of Methodist students; (4) building adequate churches near the colleges for the joint use of the students and the regular congregations.

The Home Department is at the present time supporting pastors and workers at the Universities of Texas, California, Virginia, Missouri, Oklahoma, Arkansas, Florida, and Tennessee, and also at State normal or agricultural schools in Missouri, Oklahoma, and Arkansas. These pastors work in conjunction with the local Church, but are located on the campuses and confine themselves exclusively to the student population. They are for the most part young men with university training and have thus a ready approach to the students. These workers endeavor to ally the students with the local congregation and use the church for all their special activities. It is their task to keep the influences of religion around Methodist young people who are away from home during the most important years of their lives.

Coöperating agencies of the Church have erected dormitories for young women at the Universities of Texas and Oklahoma. In these three hundred and fifty Methodist girls are housed under ideal influences, and assurance is given that the environment which surrounds them in the university will be permeated with an atmosphere of wholesome religion. At the University of Texas a Wesley Bible Chair is endowed, and various courses in religious education are offered. The professor is a trained teacher, a Methodist preacher, and the work done in his classroom is fully accredited by the university authorities.

By action of the General Conference large sums of

money, provided by the Centenary Movement and originally intended for war relief work, have been directed to the erection of modern churches in educational centers. The local congregation bears a great proportion of the expense, but outside assistance is necessary because the equipment demanded in such centers is far in excess of the purely local need. The War Work Commission has already appropriated \$1,051,000 toward the erection of thirty-three great churches near university gates. Of this number, twenty-eight will serve tax-supported institutions not connected with the Methodist Episcopal Church, South. The aid thus given ranges in amount from \$5,000 to \$100,000, the latter sum having been appropriated to the erection of a church costing nearly \$500,000 at the University of Missouri. Among the State institutions which will be served in this way are those in Arkansas, California, Louisiana, Missouri, North Carolina, Virginia, Kentucky, Mississippi, New Mexico, Oklahoma, South Carolina, Texas, and Arizona.

II. THE MESSAGE OF THE EVANGELIST.

America was won for Protestantism by evangelism of the revival type. Indeed, America is the home of such evangelism, for in no other part of the world has the peculiar phenomenon of the revival exerted so potent an influence in the spread of Christianity, though some of its features have appeared in other lands.

The experience on the Day of Pentecost was essentially a revival, as were also many apostolic experiences. Yet the early Church did not grow as a

result of what we now technically call a revival. Immediately after the Apostolic Age Christianity met the onslaughts of paganism and defended itself by the reasoned appeal of the apologists. It later became identified with the state, and thus the whole motive of evangelism vanished. "Why should priests plead the claims of Christ when the populace could be scared into a reasonable conformity to the moral standards of Christianity by the threat of withholding the sacraments? With a materialistic, other-worldly conception of Christianity, what more was needed than a participation in the sacraments? And so every one was gathered into the Church, and there were no lost sheep to reclaim, since all were in the fold. To evangelism, therefore, the medieval clergy had no *motif* whatever. To preaching, indeed, of any character the incentive was not powerful. Priests naturally became little more than altar officials. The wonder is that preaching survived as much as it did; the greater wonder that occasionally a really powerful messenger of repentance and righteousness appeared."²

Monasticism was a type of revivalism, but it spent itself more in cultivating a secluded devoutness on the part of a few rather than in a fervent seeking of the unsaved. The Reformation and its allied movements were flaming evangelical enterprises, but they were more intent on reconstructing and reforming the Church than expanding by reaching the sinners outside. Here and there in Europe noteworthy revivals have occurred, the most famous

² Mode: *The Frontier Spirit in American Christianity*, pages 45 and 46.

being the evangelical revival under John and Charles Wesley; but they have all been incidents rather than results of a settled policy. Only in America has such a policy developed.

The first large accessions to Christianity in America came as a result of the so-called Great Awakening which sprang from the fervent, lurid, and sternly Calvinistic appeals of Jonathan Edwards in Northampton. This village had experienced five revivals under the pastorate of Solomon Stoddard, grandfather of Edwards, before the latter succeeded to its pulpit. Then followed the second great awakening, when the Methodists, emerging after the Revolution from the embarrassment visited upon them on account of the British affiliations of their preachers, swept the frontier regions by means of the famous camp meeting.

The camp meeting was essentially a frontier institution, springing from the necessities of the times. As the people streamed westward the preachers followed them, but the numbers of the latter were wholly insufficient to provide anything like a pastorate. The circuit riders roamed the wilds, preaching to single families in the log cabins, making "appointments" for months in advance, securing their living and audiences as best they could. The people hungered for the gospel, and to conserve the time of the preachers many families gathered in the cabin home of a settler when the circuit rider came. Larger gatherings developed into the camp meetings, where thousands came together for a week to hear the appeals of the several preachers who were present.

With the growth of cities came the decline of the

camp meeting. Revivals, however, continued. Finney, Moody, Gipsy Smith, and Billy Sunday confined their labors to the cities, while in the towns, villages, and open country the seasonal "protracted meetings" persisted. There they persist to-day, and in some sections conversions are never expected "out of season." Since the latter part of the nineteenth century, however, other forms of evangelism have become prominent. Religious education and "personal work" with individuals have linked up with the revival method, and Christianity has been spread by the constant efforts put forth in the myriads of local congregations rather than by the more spectacular awakenings.

Indeed, the period of the Centenary Movement in the Methodist Episcopal Church, South, has witnessed a revival more far-reaching, though less noticeable, than any known in previous Methodist history. In 1919 this denomination, like most of the others, lost members, suffering a decrease at the rate of one thousand a month for the whole year. In 1920 the Centenary Commission and the Home Department of the Board of Missions launched and led a Church-wide campaign of evangelism, and the first result was a net increase of nearly ninety thousand members in the United States alone. This movement continued, and in the four years following this first Centenary campaign the Methodist Episcopal Church, South, witnessed a net ingathering of two hundred and ninety-five thousand souls in America, fifteen thousand in Europe, twenty thousand in Korea, and similar numbers in all the other foreign fields.

With the growth of large communities, the increase of preachers, and the better equipment and facilities for work, evangelism has lost many of its more spectacular features and merged into the regular activity of the pastorate. Periodic revivals are, of course, continued in a majority of the Churches, but these are usually conducted by the pastor, or by a visiting pastor, as a part of the annual program. Special evangelists are, however, not infrequently employed, and the Church recognizes among its working force those preachers who have a peculiar aptness for and feel themselves called to do "the work of an evangelist."

As the settled pastorate emerged from the circuit of the wilderness men persisted in the work of revivalism and specialized in assisting pastors. For many years these men were largely unsupervised and unrelated to the Church organization. Many were laymen; others had no Conference relations. Any man who cared to do so might call himself an evangelist and appeal for the patronage of the pastors. Such a system, or lack of system, made possible grave abuses of a most sacred office.

To eliminate the possibility of such abuses and to insure the legitimate standing of its evangelists, the Church has authorized a Bureau of Evangelism as a section of the Home Department of the Board of Missions. It is the function of this bureau to receive and pass on the applications of those who desire to be recognized and authorized as general evangelists or evangelistic singers, to supervise their work, issue evangelistic literature, conduct evangelistic conferences, and generally promote the work of special evangelism throughout the Church.

More than fifty evangelists and as many singers have thus been recognized by the Department. These men carry the stamp of the Church's official approval, and while all pastors have not as yet learned the wisdom of utilizing only those men so authorized, the Bureau of Evangelism has succeeded in eliminating many abuses and decisively promoting the evangelistic spirit and movement. Following similar methods, practically all of the Annual Conferences, through their boards of missions, as well as many districts, have appointed official evangelists who devote their full time to revival activity in the bounds of their local territory.

III. CULTURE AND FINANCE.

The foregoing chapters of this volume have described a mighty program of home mission activity, a system of work greater than that ever dreamed of by any previous generation of Southern Methodists. It stretches from ocean to ocean, projects its service into every needy section, touches every phase of American life, deals with every existing social problem, and utilizes the labor of hundreds of consecrated people. The carrying out of this vast policy involves a gigantic task.

Behind this whole program stand two essentials: the moral support and enlightened interest of all the people, and money in sums sufficient to maintain the work and workers already on the field and to constantly enlarge the circle of service. Without these, the structure would at once collapse. Therefore the cultivation of the public interest by supplying information and the raising of the necessary



THE MISSION BUILDING AT LAKE JUNALUSKA, N. C., PROPERTY OF THE BOARD OF MISSIONS AND USED FOR SUMMER SCHOOLS AND CONFERENCES.

funds constitute an all-important section of the home mission task.

The spreading of missionary information and education is in itself a process of spiritual culture and a duty owed by denominational officials to the rank and file of Church members in whose service they labor. This responsibility devolves upon the Home Cultivation Department of the Board of Missions, the secretaries of which promote the production and distribution of literature, the dissemination of facts by means of stereopticon slides and lectures, and the general education of the Church through a widespread system of mission study classes. In promoting the systematic study of the missionary activities of Methodism at home and abroad, the Home Cultivation Department maintains a close coöperation with the other departments and with the Epworth Leagues and Sunday schools.

Functioning in connection with this department is the Bureau of Specials, which represents a combination of cultural and financial activity. The leading aim of this Bureau is to bring Churches, classes, organizations, and individuals into intimate and personal connection with the mission fields by means of the Missionary Special, the Special being a particular item of the budget, such as the salary of a missionary or the maintenance of a school, which is supported in full or in part by the group or person. The individual or organization is kept in constant touch with the Special through direct reports from the field, and thus a missionary conscience is created, interest deepened, information spread, and financial assistance secured,

The supreme importance of the Missionary Special may be realized from the fact that it is the sole medium through which must be raised more than half of the funds necessary to support the program of home missions as outlined in this volume and now being carried out. This vastly enlarged policy of work has been made possible by the Centenary, which in 1924 furnished to the Home Department, General Work, more than \$660,000 of the total of \$800,000 spent for maintenance, equipment, and enlargement of its service. With the closing of the Centenary five-year period came the dissolution of the so-called "standard year agreement," by the terms of which the Centenary guaranteed the regular income from the Conference assessments of the Home Department. Though large sums are still due from the Centenary subscribers, there is no certainty as to the amounts which will in the future be realized from this source. The whole home mission program is thus thrown upon its own resources.

In order to maintain at its present level the home mission work, about \$350,000 will be required annually; this sum will support the program now in operation, but will permit of no advance, no new buildings, no additional workers, the occupation of no new fields. Of this sum, it is expected that about \$150,000 will be realized from the regular Conference assessments, leaving a deficit of more than \$200,000, which must be secured from other sources. The only hope, therefore, of saving the missionary work of the Methodist Episcopal Church, South, at home lies in placing Missionary Specials to this amount.

If, therefore, the Church and people fail to respond to the present need by assuming Specials in the home field—if all congregations and members give only what is required by the assessment, it will mean the instant collapse of all the new work projected by the Centenary. Four-sevenths of the entire program will go to the scrap heap. Territory recently entered will be abandoned, and four hundred or more preachers and workers may be recalled from mission charges. It is not too much to say that Methodism to-day faces its greatest crisis; its work can be saved only by the consecration and loyalty of the people in assuming and supporting Missionary Specials.

Every item of work mentioned in this volume has been segregated as a Special and is available to any Church or person. Many have already been taken; the Epworth Leagues, for example, have assumed the support of all mission work in the entire State of Arizona. Preachers, native workers, teachers, schools, and institutions of every character are offered as the personal missionary representatives of those who will assume their support.³

THE CHALLENGE OF THE HOMELAND.

Nearness has ever been the severest test of missionary zeal. The romance of a distant land, the challenge of possible danger, and the human interest appeal of an unknown country have a propaganda

³For lists and costs of Home Mission Specials see *The Book of Home Mission Specials*, furnished free by the Home Cultivation Department of the Board of Missions, Lambuth Building, Nashville, Tenn.

value not possessed by things familiar and close at hand. There are multitudes of persons who can be stirred to enthusiasm by the need of a naked African chieftain while they remain wholly indifferent to the Negro who lives an existence of misery in the filth of their own alleys. Such an attitude often influences the thinking and even the official action of the whole Church.

The most far-seeing ecclesiastical statesmen of our time, however, are united in the opinion that the supreme task of the Church is the thorough Christianization of America. That our country is not yet Christian, has not even been completely evangelized, the previous chapters of this volume have shown. It remains to point out a few facts which prove the necessity of immediate and strenuous efforts to take our native land for Christ.

Our position in the counsels of the world demand it. "The proudest thing I have to report," said Woodrow Wilson, as he returned from the Peace Conference at Versailles, "is that this great country of ours is trusted throughout the world. In the midst of it all every interest seeks out first the representatives of the United States." Since those words were spoken we have done much to disenchant the nations; yet it is still true that the backward peoples look to us for guidance and uplift. It is our responsibility and opportunity to give them Christian guidance, thus insuring the future peace and happiness of the world. But how can we adequately Christianize another until we have fully assimilated the principle we would impart?

The same ship which carries our missionaries to

preach our Christian gospel takes also our representatives to spread the peculiar vices of Christendom. In many foreign mission fields our gospel has banished heathen rites and pagan superstitions, but at the same time whisky, licentiousness, and an industrial oppression worse than slavery have been introduced. Our missionaries have gone into Central Africa, for example, and have healed the bodies of men and freed them from the thralldom of ignorance; but the industrial system of so-called Christian lands has taken these same natives into the mines of Johannesburg and forced them to labor under conditions which kill two-thirds of them annually with tuberculosis. It is therefore an open question whether the last state of Africa is not being made worse than the first.

The opium traffic was forced on helpless China at the point of the bayonet by so-called Christian powers, and America has sent her nearly as many brewers and distillers as missionaries. The *Peking Leader*, a great Chinese newspaper, thus complained of the influx of American brewers: "We admire the self-complacent confidence of these brewers, but why on earth must they come to China? We have had enough of the Indian opium; we are still wallowing in the dust of the foreign cigarettes; and now we are promised a veritable deluge of intoxicants. China welcomes all forms of profitable but healthy trade and manufacturers, but we certainly have no desire to drive out the opium fiend and then usher in the drunken sot. What do the brewers think China is? A happy hunting ground for all money makers and health destroyers? Apparently they think the

Chinese are too sober, despite their own production of wines and spirits, and so must educate them to the delights of western bacchanalianism. Why don't Westerners come to teach us better manners than indulging in opium, cigarettes, intoxicants, etc.? Western civilization must be poor indeed if it has nothing better to teach us than these unedifying habits."

It is apparent that in order to make even our foreign missionary work effective and to maintain our position of moral leadership in the world we must at once proceed to the Christianization of America. Our gospel has been assiduously preached, but it has never been allowed to permeate. Neither in government nor in business do we permit our religion to dictate our policies. Has not the time come when our Christianity should shape our public and social as well as our private life? The redemption and regeneration of our society, politics, business, education, and all other activities is the imperative demand of this century. It is the home mission task.

We are far from the goal of personal evangelism, for multiplied millions around us are utterly untouched by the gospel. More than half of all the people in America are unconnected with any kind of religious organization. Of the 105,000,000 people in the United States, only 47,000,000 hold such membership, and this includes millions who are themselves objects of missionary endeavor, such as a large portion of those claimed by Roman Catholicism, Bahais, Mormons, Spiritualists, Jews, Theosophists, Buddhists, and Vedantists. If we should

insist upon the application of reasonable standards of practice we would doubtless find that scarcely 20% of our people could be classed as genuine Christians.

Nor is our evangelistic activity resulting in great gains. Church membership is increasing at the rate of about 3.7% annually, while the population grows at the rate of 2.2%. Even so slight a gain over the population increase constitutes no occasion for congratulation; the situation is made even worse by the fact that much of the Church increase is caused by immigration and the activity of foreign Churches in gathering up and reporting adherents to racial faiths. There are, to be sure, large sympathetic "constituencies" which accept the general outlines of the Christian religion without any definite affiliations; yet when all factors are considered it remains true that the number of persons converted and joining any religious body in America is but slightly above the normal increase of population.

If this be true, it means that we are marking time; we are "holding the fort," but making small advance into the enemy's territory. Surely there is in this situation a tremendous challenge to our home missionary forces and a call for a new emphasis upon evangelism.

Perhaps the most distressing and alarming fact in our modern life is that we are allowing our children to grow up without religious training; it is this fact, indeed, which explains the relative inefficiency of our evangelistic activity. There are to-day 26,500,000 children in America who are receiving no religious training whatever, and considerably more than half of these spiritual illiterates are in those sixteen



A TYPICAL GROUP OF YOUNG PREACHERS IN TRAINING FOR HOME MISSION WORK IN THE SOUTH.



A TYPICAL PASTOR'S SUMMER SCHOOL, KENTUCKY WESLEYAN COLLEGE, WINCHESTER, KY.

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States wherein the Methodist Episcopal Church, South, is strongest.

Here is a condition which must be speedily corrected, for a nation cannot long maintain its moral integrity and soundness unless religious and spiritual principles are instilled into its childhood. To correct it is the peculiar task of Protestantism. The Jews give their children 335 hours of religious training annually, and as a result they are the most solid block of religionists in the world; Roman Catholicism trains her children 200 hours each year, and accordingly are the next most solid block of religionists. Protestants teach their young people but 26 hours per year, and are more given to schisms and divisions and have less Church loyalty than any other group. The children alone present a mighty appeal to the home missionary.

THE SPIRIT OF SACRIFICE.

One thing is lacking in the American Church today—the spirit of sacrifice. In that spirit Christianity was born and that spirit made possible its greatest achievements in all centuries. The sacrificial spirit of St. Paul laid the foundations of the Church, and upon them the early Christians, in defiance of persecution and death, built their structures. In Christian history it seems that the success of mighty movements has always been in the ratio of the sacrifice demanded in their prosecution. Where no sacrifices have been made nothing has been accomplished.

Mention has frequently been made in these pages of the heroic spirit of the pioneer Methodists into

whose heritage we have entered. Strange that zeal should decline when dangers gave way to comforts! As another example of the devotion of these first home missionaries, consider these extracts from the experiences of Peter Cartwright, one of the most noted circuit riders of the Middle West during the first half of the nineteenth century. "A Methodist preacher in those days," he says, "hunted up a hardy pony or a horse, and some traveling apparatus, and with his library always at hand—namely, Bible, hymn book, and Discipline—he started, and with a text that never wore out nor grew stale, he cried: 'Behold the Lamb of God, that taketh away the sin of the world.' In this way he went through storms of wind, hail, snow, and rain; climbed hills and mountains, traversed valleys, plunged through swamps, swam swollen streams, lay out all night, wet, weary, and hungry, held his horse by the bridle all night, or tied him to a limb, slept with his saddle blanket for a bed, his saddle or saddlebags for his pillow, and his old big coat or a blanket, if he had any, for a covering. Often he slept in dirty cabins, on earthen floors, before the fire; ate roasting ears for bread, drank buttermilk for coffee, or sage tea for imperial; took with a hearty zest deer or bear meat or wild turkey for breakfast, dinner, and supper, if he could get it."⁴

"My district reached nearly from the mouth of the Ohio River to Galena," he continues, "altogether six hundred miles long. Around this district I had to travel four times in the year, and I had many rapid streams to cross, mostly without bridges or

⁴*Autobiography*, page 243.

ferryboats. When the streams were swollen, and I had to cross them to get to my quarterly meetings, I would strike for some point of timber, and traverse up and down the stream until I could find a drift or a tree fallen across. I would then dismount, strip myself and horse, carry my clothes and riding apparatus across on the fallen tree or drift, and then return and mount my horse, plunge in, and swim over, dress, saddle my horse, and go on my way, from point to point of timber, without roads. Often night would overtake me in some lonesome, solitary grove. I would hunt out some suitable place, strike fire, for I always went prepared with flint, steel, and punk, make as good a fire as circumstances called for, tie up or hobble my horse, and there spend the night. Sometimes, in traveling from point to point of timber, darkness would come upon me before I could reach, by miles, the woods, and it being so dark that I could not see the trees I was aiming for, I would dismount and hold my horse by the bridle till returning light, then mount my horse, and pursue my journey. The northern part of my district was newly settled; and where it was settled at all, a few scattering cabins, with families in them, were all that could be looked for or expected in a vast region of the north end of my district; and I assure my readers that when I came upon one of these tenanted cabins, in those long and lonesome trips, it was a great treat, and I have felt as truly thankful to God to take shelter in one of those little shanties and get the privilege of a night's lodging, as I have under other circumstances, been when I have lodged in a fine house."

One of the greatest needs of the present day is for a new baptism of the spirit of sacrifice to fall upon the Church. Only this will insure the speedy salvation of the world. It is imperatively demanded in the home mission task. When that spirit has prompted the people to give in unstinted measure of their service and means—when it prompts the preachers to seek the positions of largest service in preference to those of greatest honor or comfort—then can we complete the work whereunto we are called. Then can we finish the task of healing ourselves.

XI.

THE WHOLE POLICY.

THE following summary presents the whole policy and organization of the Home Department of the Board of Missions, General Work, of the Methodist Episcopal Church, South. This program includes only the items of maintenance and makes no mention of new enterprises needed or in contemplation.

I. SECTION OF SUSTENTATION WORK.

Rev. R. L. Russell, D.D., Secretary in Charge.

1. Supports missionary preachers in the various Annual Conferences of the Far West, as follows: Pacific, 32; Arizona, 20; New Mexico, 32; Northwest, 38; Denver, 22.

2. Supports missionary pastors in border Conferences as follows: West Oklahoma, 11; Illinois, 19.

II. SECTION OF FOREIGN-SPEAKING WORK.

Rev. R. L. Russell, D.D., Secretary in Charge.

1. Twenty preachers of the Western Mexican Mission.

2. Twenty-nine preachers of the Texas Mexican Mission.

3. Wesleyan Mexican Institute, for Mexican boys, at San Antonio, Tex., including 9 members of the faculty and 25 scholarships for worthy students.

4. Valley Institute, for Mexican girls, at Pharr, Tex., including 5 members of the faculty and 20 scholarships.

5. Four Day Schools, with seven teachers, for Mexican children, at Phoenix, Ariz., Magdalena, Mexico, Eagle Pass, Tex., and Del Rio, Tex.

6. Mexican Community Center, at El Paso, Tex., including three workers and current expenses.

7. *Evangelista Mexicana*, a religious newspaper for Mexicans.

8. Five preachers among the Germans in Texas.

9. *Missions Friend*, a religious newspaper for Germans.

10. One native preacher for the Syrians and other foreign groups in Mississippi.

11. Eight preachers for the French people of Louisiana.

12. Three scholarships for French children in the French School at Houma, La.

13. One scholarship for young French preacher in Centenary College.

14. Eight Italian preachers in Kansas City, New Orleans, Tampa, Ensley (Ala), and Bryan (Tex.).

15. One scholarship for young Italian preacher in Southern College.

16. Five preachers among the Cubans of Tampa and Key West.

17. One Day School for Cuban children at Tampa.

18. Two Czech preachers at West, Tex. and Penelope, Tex.

III. SECTION OF INDIAN WORK.

Rev. Robert H. Ruff, Secretary in Charge.

1. Fifteen Indian preachers, including the Superintendent of the Indian Mission Conference, in Oklahoma.

2. One preacher among the Nez Perce Indians of Idaho.

3. One preacher among the Indians of Alabama.

4. Willis Fulsom Training School for Indians, at Smithville, Okla., including ten members of the faculty.

5. Forty scholarships for Indian children.

6. Camp House for the Kiowas at Hog Creek Church in Oklahoma.

IV. SECTION OF CITY WORK.

Rev. J. W. Perry, D.D., Secretary in Charge.

1. Four workers at Wilkens Avenue Church, Baltimore.

2. Two pastors in Charleston, W. Va.

3. Pastor's assistant at Colorado Springs.

4. Four pastors in Knoxville.

5. Five workers in the Methodist Temple, Louisville.

6. Four workers in Centenary Church, one in Lafayette Park Church, pastor and one worker in Marvin Memorial Church, pastor and three workers in Kingdom House, one worker in St. Paul's Church, and pastors of Arlington, Vinita Park, and Immanuel Churches, St. Louis.

7. One worker in First Street Church, Macon.

8. Assistant pastor of First Church and one worker in Wesley Institute, Memphis.

9. Pastor and two workers in St. Mark's Hall, deaconess in First Church, and pastor's assistant in Louisiana Avenue Church, New Orleans.

10. Pastor's assistant in Epworth Church, Oklahoma City.

11. Pastor at Phoenix.
12. Four workers in Broad Street, one in Denny Street, and one in Decatur Street Churches, Richmond.
13. Pastor of Wesley Church, San Francisco.
14. Pastor's assistant in Central Church, Kansas City.
15. Pastor's assistant in Centenary Church, Tulsa.
16. Pastor's assistant in First Church, Waco.
17. Good Will Industries at Nashville, Memphis, Chattanooga, Louisville, Richmond, Dallas, New Orleans, and Atlanta.

V. SECTION OF MOUNTAIN WORK.

Rev. J. W. Perry, D.D., Secretary in Charge.

1. Mountain Academies as follows: Ferrum System of Training Schools, Ferrum, Va.; Flat Rock High School, Flat Rock, Ala.; Hiwassee College, Morrisville, Tenn.; Lindsay Wilson Training School, Columbia, Ky.; Reinhardt College, Waleska, Ga.; Rutherford College, Rutherford College, N. C.; John C. C. Mayo College, Paintsville, Ky.; Sloan-Hendrix Academy, Imboden, Ark.; Young Harris College, Young Harris, Ga.; Weaver College, Weaverville, N. C.; Triangular Mountain Institute, Dickenson County, Va.
2. Mountain missionaries as follows: 24 in West Virginia, 12 in Kentucky, 3 in Tennessee.
3. One student in preparation for medical missionary service in Virginia.

VI. SECTION OF RURAL WORK.

Rev. Robert H. Ruff, Secretary in Charge.

1. Demonstration charges as follows: Cedar Bluff, Va.; Shelbyville, Ky.; Colbran, Ala.; Harrisville, Miss.; Shuford, Miss.; Joy, Tex.; West, Tex.; Centerton, Ark.; College Station, Tex.; Smithville, Okla.

2. Demonstration Districts as follows: Cuero District, West Texas Conference; Albertsville District, North Alabama Conference; Conway District, North Arkansas Conference; Dublin District, South Georgia Conference.

3. Rural Life Institutes for preachers, conducted in various districts throughout the Church.

4. Chairs and Extension Courses in Rural Leadership in Southern Methodist University and Hendrix College.

VII. SECTION OF INDUSTRIAL WORK.

Rev. J. W. Perry, D.D., Secretary in Charge.

1. Textile Industrial Institute, Spartanburg, S.C., including seven members of the family.

2. Six workers in textile community of Gaston, N. C.

3. Pastor and one worker in Spencer Memorial Church, textile community, Charlotte, N. C.

4. Worker in North Highlands Church, textile community, Columbus, Ga.

5. Pastor of Saxon Church, textile community, Spartanburg, S. C.

6. Six pastors and one hospital worker in steel mill section, Bessemer District, Alabama.

7. Seven pastors among the miners of Guthrie, Okla.; Joplin, Mo.; Hartshorne, Okla.; Flat River, Mo.; Herculanum, Mo.; Quapau, Okla.; Picher, Okla.

8. Triangular Mountain Institute, among the miners of Dickenson County, Va.

9. Pastor of Arlington Church, in the Arlington industrial area of St. Louis.

VIII. SECTION OF NEGRO WORK.

Rev. J. W. Perry, D.D., Secretary in Charge.

1. Bible teachers in each of the following schools of the Colored Methodist Episcopal Church: Arkansas-Haygood College, Pine Bluff, Ark.; Lane College, Jackson, Tenn.; Miles Memorial College, Birmingham, Ala.; Mississippi Industrial College, Holly Springs, Miss.; Texas College, Tyler, Tex.

2. Two teachers in Paine College, Augusta, Ga.

3. Twelve scholarships for colored students in Lane College and Paine College.

4. Partial support of one hundred and ten missionary pastors of the Colored Methodist Episcopal Church.

5. Summer school for pastors of Colored Methodist Episcopal Church, including 6 white teachers, 6 colored teachers, 6 speakers, and expenses of 150 missionary pastors.

IX. SECTION OF LEADERSHIP-TRAINING.

*Rev. J. W. Perry, D.D., and Rev. Robert F. Ruff,
Secretaries in Charge.*

1. Sixteen Summer Schools for Pastors, as follows: Emory, Va.; Fayette, Mo.; Dallas, Tex.; Mont-

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gomery, Ala.; Ashland, Va.; Lebanon, Tenn.; Russellville, Ky.; Oklahoma City, Okla.; Durham, N. C.; Macon, Ga.; Barboursville, W. Va.; Spartanburg, S. C.; Pueblo, Colo.; Milton, Oregon; Lakeland, Fla.

2. Eleven student pastors and workers in tax-supported universities, as follows: Texas, California, Virginia, Missouri, Oklahoma, Florida, Arkansas, Tennessee, Missouri State Normal, Arkansas State Normal, Oklahoma Agricultural and Mechanical College.

X. SECTION OF ARMY AND NAVY WORK.

Rev. R. L. Russell, D.D., Secretary in Charge.

1. Three hundred dollars each to eighteen Methodist chaplains of the army and navy, for expenses of religious work.

2. Camp pastors as follows: Kelly Field; Paris Island; Quantico, Va.; Brackettsville, Tex.; Eagle Pass, Tex.; Fort Bliss; Fort Ringgold; Fort Sill; Fort Bayard; Phoenix, Ariz.; Prescott, Ariz.; Fort Sam Houston; Spokane, Wash.; San Diego, Calif.

3. Pastors in tuberculosis hospitals, as follows: Asheville, N. C.; Tucson, Ariz.; Nogales, Ariz.; Dawson Springs, Ky.; Alexandria, La.

XI. BUREAU OF EVANGELISM.

Rev. R. L. Russell, D.D., Secretary in Charge.

1. Passes on applications of and officially certifies the General Evangelists and evangelistic singers of the Church.

2. Recommends general evangelists and singers

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to Churches and assists in the adjustment of dates and securing of engagements.

3. Conducts annual evangelistic conferences, issues evangelistic literature, and promotes the work and spirit of evangelism.

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Clark, Elmer Talmage, 1886-1966.

Healing ourselves, the first task of the church
America, by Elmer T. Clark ... Nashville, Tenn., T
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